

Preface: These notes are providing free of charge for the ministry of the Word of God. All Old Testament quotes are from AV. All New Testament quotes are from GUV. GUV is Grammar Uses Version by Gary Gallant. This translation was from 30 years of dedication. The source of this translation is from BYZ (Majority Text). A better understanding of the typing skills to highlight the grammar nuances: the underline is to show the main thought of the writer. The **bold** is to show the first word in the sentence for emphasis. The *italics* are to show word or words that are not in the Greek text but added for better reading. The word or words in (bracket) are prepositions in the Greek text. The designation of God, Christ or the Holy Spirit, the pronouns will be capitalized. Since Greek is a participle loving language, this translation will give only one use, but in the notes, other translations are mentioned to supply other possible uses. In the notes, the word or words of study are in **bold**. For the sake of ease with English readers, the notes use the past tense, but in the Greek it is referred to the Aorist tense.

Nouns and adjectives: nominatives are subjects of the verbs; **genitives** are possessions of other nouns; **datives** are indirect objects of the verb; and **accusatives** are direct objects. This is **normal** interpretations with these, but there are exceptions as in all other languages.

Second person personal pronoun:

You (σέ, se)	Singular	Plural
Subject	thou	ye
Possession	thy	your
Direct Object	thee	you

Verbs:

The Greek grammar does have six tenses: Present (is doing); Imperfect (was doing); Aorist which in the notes: Past (did); Perfect (have done); Pluperfect (have had done); and Future (will do).

There are six modes: Indicative (normal); Participle (present: doing; aorist: having done; there is also future and perfect); Infinitive (present: to be doing; aorist: to have done); Imperative (present: keep doing or stop doing; aorist: (do or do not); Subjunctive (present: might be doing; aorist: may do); Optative (may do with wishful thinking).

There are three voices: Active, Middle and Passive.

Since Greek is a participle loving language, it is good to understand the syntax of the uses. Check out the chart for the participles and infinitives below:

PARTICIPLES

Time	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	while: present tense, or after: aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, ... he became hungry'
Means (Instrument)	Indicates the means by which the action of the main verb is	'by means of'	Pres: Acts 9:22 'Paul confounded ... by proving [Jesus] was the Christ'

	accomplished. (Defines, explains, or makes more explicit the action of the main verb.) Answers 'How?'		Aor: 1 Pet 5:6-7 'humble yourselves...by casting...your cares'
Manner		by	
Condition	Implies a condition on which the fulfillment of the idea indicated by the main verb depends. Roughly equivalent to 3rd class conditional.	'if'	Pres: Matt 21:22 'ask in prayer... if you believe, you will receive' Aor: Luke 9:25 'what profit... if he should gain the whole world'
Purpose (Telic)	Indicates the purpose of action of finite verb. (Emphasizes intention or design of main verb.) Simple '-ing' translation misses the meaning. Answers 'For what reason?'	'in order to' or 'with the purpose of'	Fut: Matt 27:49 'Let us see whether Elijah will come in order to save him' Pres: Luke 10:25 'a lawyer stood up in order to test him'
Result	Indicates the actual outcome or result of the action of the main verb, either by simultaneous implication or by subsequent real result.	'with the result of'	John 5:18 'with the result of making himself equal with God' - implication Eph 2:15 'with the result of making peace' - real

Cause	Indicates the 'cause', 'reason', or 'ground' of the action of the finite verb. Answers 'Why?'	'because'	John 4:6 'because Jesus was wearied ... was sitting'
Concession	Implies that the state or action of the main verb is true in spite of the state or action of the participle.	'although'	1 Pet 1:8 'although you have not seen him, you love him' Eph 2:1 'although you were dead' Rom 1:21 'although they knew God, they did not honor him as God'
Attendant Circumstance (Some books may classify as Circumstantial Participle')	Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.	Translated as a finite verb, connected to main verb with 'and' . It derives its mood semantically from the main verb.	Matt. 2:13, 14 'Rise and take the child' Matt. 9:13 'Go and learn' Luke 5:11 'they left everything and followed him'
Periphrastic Participle	An anarthrous participle used with a verb of being to form a finite verbal idea. A roundabout way of saying what could be expressed by a single finite verb.	Completes the thought of another verb.	Colossians 1:6 'it is bearing fruit' Matt. 7:29 'he was teaching them'

Indirect Discourse	Indirect discourse; reporting what someone said (or perceived) by changing the words of the original into the words of the reporter, or for grammatical inclusion into a larger clause.	A verb of saying (or sometimes thinking) can be used with a participle with basically the same meaning.	Acts 7:12 'Jacob heard that there was grain in Egypt' 2 John 7 'confessing that Jesus Christ has come in the flesh'
Adjectival Participle	Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.	Really a substantival participle used to enunciate the logical (not grammatical) subject at the beginning of the sentence, and that subject is taken up later by a pronoun in the case required by the syntax. (i.e. 'nominativus pendens')	John 7:38 'the one who believes in me ... rivers will flow out of his belly' Rev. 3:21 'the one who conquers, to him I will give to sit'
Redundant (Appositional)			
Absolute Genitive Absolute / Nominative Absolute	The construction is unconnected with the rest of the sentence (i.e. logical subject of the genitive participle is different than the subject of		Matt. 9:18 'while he was saying these things, ... a certain ruler came' Acts 13:2 'while they were worshiping the Lord... the Holy Spirit said'

	the finite verb). The participle is always adverbial and usually translated as a temporal participle.		
Imperative	The participle may function as an independent imperative. Translated as an imperative verb.		Rom. 12:9 'hate the evil, cleave to the good'
As Indicative	Standing alone in a declarative sentence as the only verb in the clause. Translated as an indicative verb.		Rev. 1: 6 'he had in his right hand'
Time	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	while: present tense, or after: aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, ... he became hungry'
INFINITIVES			
Complementary	The infinitive is used to complete the verbal idea of certain finite verbs. (Certain verbs require a complementary infinitive to complete their verbal idea.)	Simple infinitive, translated by 'to'.	Mark 10:26 'who is able <u>to be saved</u> ?' 1 John 4:11 'we also ought to love one another'

Purpose	The infinitive is used to indicate the 'purpose' or 'goal' of its controlling verb. Emphasis is on 'intended result', (which may or may not actually occur).	'in order that' (A simple "to" translation usually works here.)	Matt. 2:2 'we have come <u>in order to worship him</u> ' Matt. 27:31 'they led him away in order to crucify him'
Result	The infinitive is used to indicate the outcome produced by the controlling verb. Emphasis of 'result' is on 'effect', which may or may not have been intended.	'so that', 'so as to', 'with the result that' (A simple "to" translation would be <u>mis-leading</u> here.)	Luke 5:7 'they filled both the boats <u>so that they began to sink</u> '
Causal	The infinitive is used to indicate reason for action of controlling verb. Looks back at the reason for an action, whereas Purpose Inf. looks forward to intended result.	'because'	Luke 8:6 'it withered away, <u>because it had no moisture.</u> ' James 4:2 'you do not have because you do not ask'
Time	The infinitive is used to indicate a temporal relationship between its action and the action of the controlling verb.	1) 'after' 2) 'while', 'when', 'as' 3) 'before'	1) Matt. 26:32 ' <u>after I have been raised</u> , I will go before you' 2) Matt. 13:4 ' <u>while he was sowing</u> , some (seeds) fell on the road' 3) Matt. 6:8 'Father knows...before you ask'

Subject	The infinitive or infinitive phrase functioning as subject of finite verb.	As simple infinitive or gerund	Phil 1:21 ' <u>to live</u> is Christ' Mark 9:5 '[for us to be here] is good'
Indirect Discourse	After a verb of perception or communication, which indicates the indirect discourse; the infinitive acts as the main verb, and expresses the content of the communication.	Often translated as finite verb or as simple infinitive.	Rom 12:1 'I urge you <u>to present</u> your bodies' Mark 12:18 'Sadducees ... who say there is no resurrection'
Appositional	May stand in apposition to (and thus define) a noun, pronoun, or substantival infinitive.	Add the word 'namely' before the infinitive.	1 Thess 4:3 'sanctification, <u>namely, that</u> you <u>abstain</u> from fornication'
Epexegetical	Clarifies, explains, or qualifies a noun or adjective.	As simple infinitive	Luke 10:19 'given you authority <u>to tread on</u> serpents' Jam 1:19 'quick to hear, slow to speak'
Direct Object	The infinitive or infinitive phrase functioning as direct object of finite verb.	As gerund or simple infinitive	John 5:26 'given the Son <u>to have life</u> in himself' Phil 2:13 'producing in you both the willing and the working
Imperative	Very rarely can function as an imperative.	Not related to any other verb in the sentence.	Rom 12:15 ' <u>Rejoice</u> with those who rejoice; <u>weep</u>' Phil 3:16 'let us walk by the

			same standard'
Absolute	Bears no syntactical relation to anything else in sentence.	caivrein especially used this way. 'Greetings!'	Jam 1:1 'Greetings'

Revelation 1:1

Author: John, **Re 1:1,4,9 22:8**

Date: A.D. 95

Destination: Seven churches in Asia, **Re 1:4,11**

Purpose: to bless those who reads this book, **Re 1:3**

Theme: Revelation of things: past, present and future, **Re 1:19**

Outline:

- I. Introduction, Re 1
 - A. Author of the book, Re 1:1-2
 - B. Purpose of the book, Re 1:3
 - C. Salutation to the readers, Re 1:4-8
 - D. Destination of the book, Re 1:9-11
 - E. Description of Jesus (past), Re 1:12-18
 - F. Theme of the book, Re 1:19
 - G. Seven stars and candlesticks, Re 1:20
- II. Letters to the seven churches (present), Re 2-3
 - A. Ephesus, Re 2:1-7
 - B. Smyrna, Re 2:8-11
 - C. Pergamos, Re 2:12-17
 - D. Thyatira, Re 2:18-29
 - E. Sardis, Re 3:1-6
 - F. Philadelphia, Re 3:7-13
 - G. Laodicea, Re 3:14-22
- III. Twenty-four elders in heaven (future), Re 4
 - A. Description of the heavenly throne, Re 4:1-6
 - B. Four living creatures, Re 4:6-9
 - C. Worship of the twenty-four elders, Re 4:10-11
- IV. The book and its seven seals, Re 5
 - A. Questions on who can open the book, Re 5:1-4
 - B. Answer on who can open the book, Re 5:5-14
- V. Opening seal one to six, Re 6
 - A. First seal, Re 6:1-2
 - B. Second seal, Re 6:3-4
 - C. Third seal, Re 6:5-6
 - D. Fourth seal, Re 6:7-8
 - E. Fifth seal, Re 6:9-11
 - F. Sixth seal, Re 6:12-17
- VI. Interlude, Re 7
 - A. Sealing of God's Israelite bondmen, Re 7:1-8
 - 1. Four messengers, Re 7:1
 - 2. Another messenger with a seal, Re 7:2-3

- 3. 144,000 described, Re 7:4-8
- B. Great crowd of saved multitude, Re 7:9-17
 - 1. Worshipping God, Re 7:9-12
 - 2. Explanation of this crowd, Re 7:13-17
- VII. The seventh seal: seven trumpets, Re 8-18
 - A. Opening of the seventh seal, Re 8:1-2
 - B. Another messenger, Re 8:3-5
 - C. First messenger, Re 8:6-7
 - D. Second messenger, Re 8:8-9
 - E. Third messenger, Re 8:10-11
 - F. Fourth messenger, Re 8:12-13
 - G. Fifth messenger: first woe, Re 9:1-12
 - H. Sixth messenger, Re 9:13-21
 - I. Seventh messenger, Re 10-16
 - 1. Interlude, Re 11-14
 - a. Two witnesses, Re 11
 - i. Trampling upon the court, Re 11:1-2
 - ii. Prophecy of the two witnesses, Re 11:3-6
 - iii. Death of the two witnesses, Re 11:7-10
 - iv. Resurrection of the two witnesses: second woe, Re 11:11-14
 - v. Response in heaven, Re 11:15-17
 - vi. Response on earth, Re 11:18
 - vii. Great hail: third woe, Re 11:19
 - b. The Spiritual Israel, Re 12
 - i. Description of this nation, Re 12:1-2
 - ii. Great Red dragon, Re 12:3-4
 - iii. Birth and Resurrection of the Messiah, Re 12:5
 - iv. Dispersion of Israel during the last 3 1/2 years, Re 12:6
 - v. War in heaven to cast out Satan, Re 12:7-12
 - vi. Satan persecuting Israel (Jacob's trouble), Re 12:13-17
 - c. The Beasts, Re 13
 - i. The first beast out of the sea, Re 13:1-10
 - ii. The second beast out of the earth, Re 13:11-18
 - d. Lamb and 144,000 in heaven with prophetic images, Re 14
 - i. Worship in heaven, Re 14:1-5
 - ii. First angel preaching good news to come, Re 14:6-7
 - iii. Second angel preaching the fall of Babylon to come, Re 14:8
 - iv. Third angel preaching wrath to come, Re 14:9-12
 - v. The great harvest to come, Re 14:13-20
 - 2. Seven angels having seven plagues (seven vials), Re 15-16
 - a. Another scene of worship because of this coming wrath, Re 15:1-4
 - b. Seven angels come out of the heavenly temple, Re 15:5-8
 - c. First vial, Re 16:1-2
 - d. Second vial, Re 16:3
 - e. Third vial, Re 16:4-7
 - f. Fourth vial, Re 16:8-9
 - g. Fifth vial, Re 16:10-11
 - h. Sixth vial, Re 16:12-16
 - i. Seventh vial, Re 16:17-21
- VIII. The Great harlot, Re 17-18
 - A. Description, Re 17:1-6
 - B. The mystery of the harlot explained, Re 17:7-14
 - C. The overthrow of the harlot, Re 17:15-18
 - D. Angel announcement of the fall of the harlot, Re 18:1-3
 - E. Another announcement for separation, Re 18:4-8
 - F. The universal lamentation over her fall, Re 18:9-19
 - G. The heavens rejoiced over her fall, Re 18:20-24
- IX. Marriage of the Lamb, Re 19:1-10
 - A. Hallelujah, Re 19:1-6
 - B. His wife is ready, Re 19:7-10

- X. Second coming of the Lord, Re 19:11-20:3
 - A. Coming of the King, Re 19:11-16
 - B. Battle of Armageddon, Re 19:17-21
 - C. Binding of Satan, Re 20:1-3
- XI. Millennium, Re 20:4-10
 - A. Reign of Christ and His saints, Re 20:4-6
 - B. Satan loosed, Re 20:7-9
 - C. Satan thrown into the lake of fire, Re 20:10
- XII. Great White Throne Judgment, Re 20:11-15
- XIII. New heaven and new earth, Re 21-22:5
 - A. Passing of old heaven and earth, Re 21:1
 - B. New Jerusalem, Re 21:2
 - C. Tabernacle of God, Re 21:3
 - D. Conditions of eternal earth, Re 21:4-8
 - E. Bride of the Lamb, Re 21:9-27
 - F. Benefits of heaven, Re 22:1-5
- XIV. Conclusion, Re 22:6-21
 - A. Faithful words, Re 22:6
 - B. Repeat of the purpose of the book, Re 22:7
 - C. Repeat of authorship, Re 22:8
 - D. Angel's final message, Re 22:9-11
 - E. Jesus's final message, Re 22:12-19
 - F. Final benediction, Re 22:20-21

An Outline of the Revelation by D EDMOND HIEBERT:

- I. The Introduction, Revelation 1:1-8
 - A. The superscription, Revelation 1:1-3
 - B. The salutation and response, Revelation 1:4-8
 - 1. The epistolary greeting, Revelation 1:4-5a
 - 2. The dedication, Revelation 1:5b-6
 - 3. The prophetic testimony, Revelation 1:7-8
- II. "The Things Which Thou Sawest," Revelation 1:9-20
 - A. The setting of the vision, Revelation 1:9-11
 - B. The content of the vision, Revelation 1:12-16
 - C. The results of the vision, Revelation 1:17-20
 - 1. The word of comfort, Revelation 1:17-18
 - 2. The commission to write, Revelation 1:19-20
- III. "The Things Which Are," Revelation 2:1-3:22
 - A. The message to the church in Ephesus, Revelation 2:1-7
 - 1. The recipient, Revelation 2:1a
 - 2. The Speaker, Revelation 2:1b
 - 3. The message, Revelation 2:2-6
 - 4. The invitation, Revelation 2:1a
 - 5. The promise, Revelation 2:7b
 - B. The message to the church in Smyrna, Revelation 2:8-11
 - C. The message to the church in Pergamum, Revelation 2:12-17
 - D. The message to the church in Thyatira, Revelation 2:18-29
 - E. The message to the church in Sardis, Revelation 3:1-6
 - F. The message to the church in Philadelphia, Revelation 3:7-13
 - G. The message to the church in Laodicea, Revelation 3:14-22
- IV. "The Things Which Shall Be Hereafter," Revelation 4:1-22:5
 - A. The divine throne and the sealed book, Revelation 4:1-5:14
 - 1. The opened door in heaven, Revelation 4:1
 - 2. The enthroned Sovereign, Revelation 4:2-11
 - a. The scene connected with the throne, Revelation 4:2-7
 - b. The worship of the One on the throne, Revelation 4:8-11
 - 3. The sealed book and its challenge, Revelation 5:1-5
 - 4. The Lamb in the midst of the Throne, Revelation 5:6-7

5. The universal worship of the Lamb, Revelation 5:8-14
- B. The events of the great tribulation period, Revelation 6:1-18:24
 1. The opening of the seven seals, Revelation 6:1-8:5
 - a. The first seal: rider on a white horse, Revelation 6:1-2
 - b. The second seal: rider on a red horse, Revelation 6:3-4
 - c. The third seal: rider on a black horse, Revelation 6:5-6
 - d. The fourth seal: rider on a pale horse, Revelation 6:7-8
 - e. The fifth seal: martyrs under the altar, Revelation 6:9-11
 - f. The sixth seal: universal convulsions, Revelation 6:12-17
 - g. Inset: the redeemed of the great tribulation, Revelation 7:1-17
 - i. The sealing of 144,000 of Israel, Revelation 7:1-8
 - ii. The saved multitude out of all nations, Revelation 7:1-9
 - h. The seventh seal: silence and preparation, Revelation 8:1-5
 2. The sounding of the seven trumpets, Revelation 8:6-11:19
 - a. The first trumpet: hail, fire, and blood upon earth, Revelation 8:6-7
 - b. The second trumpet: burning mountain cast into the sea, Revelation 8:8-9
 - c. The third trumpet: star falling on fresh waters, Revelation 8:10-11
 - d. The fourth trumpet: heavenly bodies affected, Revelation 8:12
 - e. The angelic announcement of three woe trumpets, Revelation 8:13
 - f. The fifth trumpet: locusts from the bottomless pit, Revelation 9:1-12
 - g. The sixth trumpet: four angels and the demonic horsemen, Revelation 9:13-21
 - h. Inset: scenes during the great tribulation, Revelation 10:1-11:14
 - i. The strong angel and the little book, Revelation 10:1-11
 - ii. The temple and the two witnesses, Revelation 11:1-14
 - a. The measuring of the temple, Revelation 11:1-2
 - b. The career of the two witnesses, Revelation 11:3-14
 - iii. The seventh trumpet: worship and heavenly temple opened, Revelation 11:15-19
 3. Inset: Personages of the great tribulation, Revelation 12:1-14:20
 - a. The woman and the dragon, Revelation 12:1-17
 - i. The dragon and the man-child, Revelation 12:1-6
 - ii. The expulsion of Satan and his angels from heaven, Revelation 12:7-12
 - iii. The dragon's persecution of the woman and her seed, Revelation 12:13-17
 - b. The two ruling beasts, Revelation 13:1-18
 - i. The beast from the sea, Revelation 13:1-10
 - ii. The beast from the earth, Revelation 13:11-18
 - c. The Lamb and the 144,000 on Mount Zion, Revelation 14:1-5
 - d. The three angelic messengers, Revelation 14:6-12
 - i. The proclamation of the eternal Gospel, Revelation 14:6-8
 - ii. The announcement of the fall of Babylon, Revelation 14:8
 - iii. The warning against worship of the beast, Revelation 14:9-12
 - e. The announcement concerning the blessed dead, Revelation 14:13
 - f. The reapers of earth's harvest, Revelation 14:14-20
 - i. The "son of man" and the harvest, Revelation 14:14-16
 - ii. The angel and the vintage of God's wrath, Revelation 14:17-20
 4. The pouring out of the seven bowls, Revelation 15:1-16:21
 - a. The heavenly preparation for the final judgments, Revelation 15:1-16:1
 - i. The sign of the seven bowl angels, Revelation 15:1
 - ii. The vision of the overcomers, Revelation 15:2-4
 - iii. The preparation of the seven angels for judgment, Revelation 15:5-16:1
 - b. The first bowl: malignant sores on men, Revelation 16:2
 - c. The second bowl: turning of sea into blood, Revelation 16:3
 - d. The third bowl: turning of fresh waters into blood, Revelation 16:4-7
 - e. The fourth bowl: scorching heat from the sun, Revelation 16:8-9
 - f. The fifth bowl: darkness and pain on beast's kingdom, Revelation 16:10-11
 - g. The sixth bowl: drying of Euphrates for kings of the East, Revelation 16:12
 - h. Inset: The satanic preparations for Armageddon, Revelation 16:13-17
 - i. The seventh bowl: final judgment in devastating earthquake and hail, Revelation 16:17-21

5. Inset: The overthrow of Babylon, Revelation 17:1-18:24
 - a. The judgment upon the great harlot, Revelation 17:1-18
 - i. The vision of the harlot, Revelation 17:1-6
 - ii. The agents of her judgment, Revelation 17:7-15
 - iii. The execution of the judgment, Revelation 17:16-18
 - b. The destruction of the great city, Revelation 18:1-24
 - i. The angelic proclamation of Babylon's fall, Revelation 18:11-3
 - ii. The voice from heaven concerning the fall, Revelation 18:14-20
 - iii. The angelic act and dirge over the fall, Revelation 18:21-24
- C. The return of Christ in glory, Revelation 19:1-21
 1. The rejoicing in heaven, Revelation 19:1-10
 - a. The rejoicing over the judgment of the harlot, Revelation 19:1-5
 - b. The rejoicing over the marriage of the Lamb, Revelation 19:6-9
 - c. The correction of John's attempted worship, Revelation 19:10
 2. The return of Christ to earth as Conqueror, Revelation 19:11-21
 - a. The coming of the King with His armies, Revelation 19:11-16
 - b. The summoning of the birds to the great supper of God, Revelation 19:17-18
 - c. The doom of the enemies on earth, Revelation 19:19-21
- D. The millennial Kingdom, Revelation 20:1-10
 1. The binding of Satan for one thousand years, Revelation 20:1-3
 2. The millennial reign of Christ with the saints, Revelation 20:4-6
 3. The crushing of the final Satan-led rebellion, Revelation 20:7-10
- E. The postmillennial events, Revelation 20:11-22:5
 1. The judgment of the dead at the great white throne, Revelation 20:11-14
 2. The new heaven and the new earth, Revelation 21:1-8
 3. The vision of the New Jerusalem, Revelation 21:9-22:5
 - a. The description of the city, Revelation 21:9-27
 - b. The delights of the city, Revelation 22:1-5
- V. The conclusion, Revelation 22:6-21
 - A. The trustworthiness of the Revelation, Revelation 22:6-7
 - B. The worthiness of God alone as object of worship, Revelation 22:8-9
 - C. The concluding instructions concerning the book, Revelation 22:10-20
 1. The words of comfort and assurance, Revelation 22:10-17
 2. The warning against altering the book, Revelation 22:18-19
 3. The concluding testimony concerning the coming, Revelation 22:20
 - D. The benediction, Revelation 22:21

Preface: This book is intended to provide a blessing, Re 1:3. If this book is only an allegory, then it will only entertain us, like movies from Hollywood. This book is intended to be taken literally unless the writer gives images and explanations of the figures, Re 17:7-14. The best way to understand this book is to compare it with the book of Daniel.

I. Introduction, Re 1

A. Author of the book, Re 1:1-2

1 *This is the **revelation** of Jesus Christ, which God gave to him, to show to His bondmen what things it is necessary to become (in) shortly, and He signified *and* sent it (by) His messenger to His bondman John,*
 2 *who testified the word of God and the testimony of Jesus Christ, and whatsoever things he saw.*

Revelation is the word of emphasis in this sentence. The word means manifestation. The Greek word is *apokalypsis* where we get our English word apocalypse. In the Old Testament, this word means signs, Ge 24:12: "And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham;" seers, 1Sa 9:6: "And he said unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go;" dreams, Ge 28:12: "And he dreamed,

and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it;" oracles, 1Sa 14:37: "And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day;" and prophecy. This word does not always necessarily have prophetic future events as this book reveals the past, present and future, Re 1:19. The mystery of the church was revealed in the gospel, Ro 16:25: "Now **to the One** Who is being able to establish you (according to) my glad tidings and the proclamation of Jesus Christ, (according to) a revelation of *the* hidden things *which* has been kept secret in times of the ages," Eph 3:3: "that (by) revelation He made known to me the hidden thing, according as I wrote before (in) brief manner." The gospel came to Paul not by man but by the revelation of Jesus Christ, Ga 1:12: "For **I** myself neither received it (from) man, nor I was taught, but (by) a revelation of Jesus Christ." Paul went to the Gentiles by revelation, Ga 2:2: "but I went up (according to) revelation, and laid before them the glad tidings which I am proclaiming (among) the nations, but privately to the ones who were of repute, lest somehow I should be running or had run (in) vain." We are given the spirit of wisdom and revelation in the knowledge of Jesus Christ, Eph 1:17: "in order that the God of our LORD Jesus Christ, the Father of glory, may give to you, *the* spirit of wisdom and revelation (in) *the* knowledge of Him." The object of this revelation is Jesus Christ. But the majority of this book from Re 4:1 onward is futuristic as it is recorded to become in shortly in this verse.

Gave is past tense meaning God supplied to John this revelation.

To show is past tense infinitive with the use of purpose. God used visions to cause him to see what God wanted to manifest to his servant. Jesus healed a man and told him to show himself to the priest, Mt 8:4: "And Jesus is saying to him, keep seeing do not tell anyone; but keep going, show thyself to the priest, and offer the gift which Moses ordered (for) a testimony to them." Jesus began to show unto his disciples the purpose of his ministry, Mt 16:21: "Jesus began to be showing (**from**) **that time** to His disciples, that it is necessary for Him to go away (to) Jerusalem, and to suffer many things (from) the elders and chief priests and scribes, and to be killed, and to be raised the third day." At the Passover, Jesus told his disciples to find one who will show them the upper room, Mr 14:15: "And **he** himself will show you a large upper room, *which* has been furnished ready. Prepare **there** for us." The Jews asked Jesus to show them a sign, Joh 2:18: "Therefore the Jews answered and said to Him, what sign are thou showing to us that Thou are doing these things?" Jesus showed many good works, Joh 10:32: "Jesus answered them, I showed many good works to you (from) My Father; (because of) which work of them are ye stoning Me?" Jesus showed his hands and his side, Joh 20:20: "And after He have said this He showed the hands and His side to them. Therefore the disciples who have seen the LORD **rejoiced**." Moses was shown the pattern to construct the tabernacle, Heb 8:5: "who are serving *the* representation and shadow of the heavenlies, according as Moses has been divinely instructed *while* he was being about to construct the tabernacle, for keep seeing, he is saying, thou will make all things (according to) the pattern which was shown thee (in) the mountain." We are to show our faith from our works, Jas 2:18: "But someone will say, thou thyself are having faith and I myself am having works; *then the writer replies* show me thy faith (from) thy works, and I myself will show thee my faith (from) my works."

His bondmen are plural because God intended not to show only John, but all his servants. This Greek word is *doulos*, which means we are slaves to our Master. We have given ourselves to God's will, and our service is used by Christ in extending and advancing God's cause among men. The world seeks freedom, but they are slaves to their sin, Ro 6:16: "Know ye **not** that to whom ye are yielding yourselves *as* bondmen (for) obedience, ye are bondmen to whom ye are obeying, whether of sin (to) death, or of obedience (to) righteousness? Yes!"

To become is past tense infinitive with the use of subject (use with verb *dei*). This verb means to happen.

(In) shortly means this vision will occur to John in quickness, Lu 18:8: "**I am saying** to you, He will execute their avenging (in) quickness. **Nevertheless after** the Son of man came will He indeed find faith (on) the earth?" He signified is past tense meaning God directed, declared, or announced this revelation.

John used this word in his gospel to declare what type of death Jesus would die, Joh 12:33: “But He was saying **this**, because He is signifying by what death He was being about to be dying.” 18:32: “in order that the word of Jesus may be fulfilled which He spoke signifying by what death He was being about to be dying.” 21:19: “But He said **this** signifying by what death he will glorify God. And after He said **this** He is saying to him, keep following Me.”

Sent is past tense participle translated with the use of attendant circumstance (and). AMP, ASV, AV, HCSB, TWENTY, Tyndale, WEB, and Williams agree with this use. EMTV, Moffatt, Murdoch, and NET translated with the use of manner: “by sending.”

(By) his messenger is God’s angel.

His bondman John is the apostle. He also wrote his gospel and his three epistles.

Revelation 1:2

Testified is past tense meaning John witnessed. John the Baptist witnessed of Jesus, Joh 1:15: “**John** is witnessing (concerning) Him, and is crying, saying, this was the One I said, the One Who is coming (after) me, He has become precedence of me, for He was before me.” 1:34: “**And I** myself have seen, and have borne witness that this is the Son of God.” Jesus was witnessing of himself, Joh 8:18: “**I** Myself am the One Who is bearing witness (concerning) Myself, and the Father Who sent Me is bearing witness (concerning) Me.” The Holy Spirit is witnessing of Jesus, Joh 15:26: “But **when** the Paraclete should come, Whom I Myself will send to you (from) the Father, the Spirit of truth, Who is going forth (from) the Father, that One will bear witness (concerning) Me.” As John wrote his gospel, he witnessed and wrote those things, Joh 21:24: “**This** is that disciple who is bearing witness (concerning) these things, and *who* wrote these things: and we know that his witness is true.”

The word of God is the prophetic message, Re 1:9. God is subjective of what is spoken. And now John bare record of the word of God as they did in the early church, Ac 4:31: “And after they **have prayed** the place was shaken (in) which they were assembled, and they were all filled with *the* Holy Spirit, and spoke the word of God (with) boldness.” 6:2,7: “And the twelve called to them the multitude of the disciples and said, it is not seemly *that* we are leaving the word of God, to be attending tables. And the word of God was increasing, and the number of the disciples was being multiplied exceedingly (in) Jerusalem, and a great multitude of the priests were being obedient to the faith.” 11:1: “And the sent ones and the brethren who were (in) Judaea **heard**, that also the Gentiles received the word of God.” 12:24: “But the word of God grew and multiplied.” In the parables, the seed is the word of God, Lu 8:11: “Now this **is** the metaphor: the seed is the word of God.” The sword of the Spirit is the Word of God, Eph 6:17: “also receive the helmet of salvation, and the sword of the Spirit, which is word of God.” The word of God is powerful, Heb 4:12: “For the word of God is **living** and efficient, and sharper (than) every two-edged sword, even penetrating (to) *the* division both of soul and spirit, both of joints and marrows, and is a discernor of *the* thoughts and intents of *the* heart.” The word of God framed the worlds, Heb 11:3: “We are apprehending by faith *that* the worlds have been framed by *the* word of God, (so) that the things which were being seen have not become (from) *things* appearing.” The word of God is incorruptible, 1Pe 1:23: “*because* ye have been born again, not (out of) corruptible seed, but incorruptible, (by) *the* living and abiding (for) ever word of God.” In the Old Testament, the prophets said, thus said the Lord, Ex 4:22: “And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* my firstborn.” Now John witnessed of what God spoke to him, 1Sa 9:27: “*And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God.” Abraham had a vision and the Word of the Lord came unto him, Ge 15:1: “After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.” John witnessed the word which God gave to him.

The testimony of Jesus Christ is objective. This noun "testimony" is identical as the verb "testified." John witnessed Jesus Christ, 1Jo 1:1,2: "**Which** was (from) *the* beginning, which we have heard, which we have seen with our eyes, which we gazed upon and our hands handled (concerning) the Word of the Life; and that Life was manifested, and we have seen and are bearing witness, and are reporting to you that eternal Life which was (with) the Father and was manifested to us."

He saw is past tense meaning this is the third aspect of what John witnessed. John records of what God spoke; what he recalled through the Comforter the words of Jesus; and what he saw in these visions.

Revelation 1:3

John opened this book to show who the author is and what source he received for this revelation. Now, John is showing the purpose of this book.

I. Introduction, Re 1

B. Purpose of the book, Re 1:3

3 The one who is reading **is blessed**, and the ones who are hearing the words of the prophecy, and are keeping the things which have been written (in) it *are also blessed*; for the time *is* near.

Is reading is present tense participle translated with the use of substantive modifying the one. This compound verb consists of: exactly and to know. It refers to reading the prophecy that is revealed.

Blessed is the word of emphasis in this sentence. It includes not only **the one who is reading**, but also **the ones who are hearing and keeping** these words. Both verbs are like reading, translated with the use of substantive except these last two verbs modify the ones. John changes from singular to plural because at that time only one person could read personally these words as there were not many transcripts, but public reading, many could hear and keep these words. Another fact chapter 1 is past in reference to the revelation of this book. The ones in the public setting are hearing the words of the prophecy, and the same ones who are hearing are keeping the things. We may hear the words but understand not the truths in respect to the prophecy. This is the difficulty where this book has confused so many Christians. We read it and hear it but many do not keep it because they take it as allegory; insert the Church with Israel; take these prophecies as already fulfilled (preterism); or timeless truths (idealist). To understand these things, we need to take literally these words of prophecy thus taking the first chapter as past, chapter two and three as present (not dispensationalism over the church age, as Gaebeline says: "prophetically unfold the history of the church on earth," then to begin chapter 2 says: "the things which are."), chapter four as future (things which are after these). If we do this, this book will be a blessing!

For the time is near. The time here refers to the prophecy ready to be revealed for John as the readers have not been addressed yet. So even though the return of Christ was imminent among Christians at that time and should be today, when John receives these visions, at the completion of this book, all the readers expect this time to occur very shortly, Mt 24:32: "But learn the metaphor **(from) the fig-tree**: when its branch should already become tender, and the leaves should be putting forth, ye are knowing that the summer *is* near;" 26:18: "And **that one** said, keep going (into) the city (unto) such one, and say to him, the Teacher is saying, My time is near; I am keeping the Passover (with) thee (with) My disciples." Notice since early Christians waited imminently for the return of Christ, to categorize the present in chapter two and three as the Church age, it would go against this principle. If we expect today for the imminent return of Christ, there cannot be the fulfillment of the seven church ages before the Lord's return at the writing of this book. The seven churches existed during the time of John and all seven churches had problems during his day as their problems are found in our day.

Have been written is perfect tense in passive voice participle translated with the use of substantive modifying the things.

Revelation 1:4

John opened the book to show that he is the author, and then reveals the blessing if we read or hear it, and keep these words of prophecy. Now John turns to the destination of his readers.

I. Introduction, Re 1

C. Salutation to the readers, Re 1:4-8

4 **John** is writing to the seven assemblies which *are* (in) Asia: *may* grace and peace *be* to you (from) God Who is and that One was and Who is coming; and (from) the seven Spirits which are (before) His throne; 5 and (from) Jesus Christ, the Faithful Witness, the Firstborn (from among) the dead, and the Ruler of the kings of the earth; to that One Who is loving us, and washed us (from) our sins (in) His blood; 6 and He made us a kingdom *to be* priests to God and Father: to Him *be* the glory and the might (to) the ages of the ages. Amen. 7 **Behold**, He is coming (among) the clouds, and every eye will see Him, and whosoever pierced Him; all the tribes will wail (on account of) Him. Yea, amen. 8 **I** Myself am the Alpha and the Omega *the* LORD God Who is and that One was and Who is coming, the Almighty is saying.

John is the word of emphasis in this sentence. As in verse one, he shows that he is the writer.

(In) Asia. This is Asia Minor, Ac 2:9: “*these one were* Parthians and Medes and Elamites, and the ones who are inhabiting Mesopotamia, and Judaea and Cappadocia, Pontus and Asia.” This is like Paul’s salutation to the Romans, Ro 1:7: “*is writing* to all the ones who are (in) Rome beloved of God, called saints: *may* grace and peace *be* to you (from) God our Father and *the* LORD Jesus Christ;” and for the ones in Colossea, Col 1:2: “*are writing* to the saints and faithful brethren (in) Christ (in) Colossae; *may* grace and peace *be* unto you (from) God our Father and *the* LORD Jesus Christ.” John wrote the whole book of Revelation to the seven assemblies, but wrote seven letters to the seven messengers.



Grace and peace is a common salutation in the writings of the early church, Ro 1:7 1Co 1:3 2Co 1:2 Ga 1:3 Eph 1:2 Php 1:2 Col 1:2 1Th 1:1 2Th 1:1 1Ti 1:2 2Ti 1:2 Phm 1:3 1Pe 1:2 2Pe 1:2. Paul adds mercy in Tit 1:4 as well as John in 2Jo 1:3.

God who is, present tense participle translated with the use of substantive modifying God.

That One is previous reference to God in this verse.

Was and who is coming. The first verb is imperfect tense and the second is present tense participle translated with the use of substantive modifying that one. Notice God is present, past, and future, Ex 3:14: “And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of

Israel, I AM hath sent me unto you.” De 32:39: “See now that I, *even I, am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.”

This expresses the eternity of God, Re 1:8: “**I** Myself am the Alpha and the Omega *the* LORD God Who is and that One was and Who is coming, the Almighty is saying.” 4:8: “And the **four living creatures**, (according to) itself, were having respectively six wings, they are being full around and within of eyes, and they are not having cessation day and night, saying, holy, holy, holy, LORD God Almighty, Who was, and Who is, and Who is coming.”

(From) the seven Spirits mean the Holy Spirit in his sevenfold completeness and fullness, Isa 11:2: “And the Spirit of the LORD *1* will rest on him *the Messiah*, the spirit of wisdom *2* and understanding *3*, the spirit of counsel *4* and strength *5*, the spirit of knowledge *6* and the fear of Yahweh *7*.” The number seven correspond to fullness as the seven churches mentioned here are seven separate churches, but on a whole as the Church of God. In biblical symbolism seven is the number of the perfect work of God.

Revelation 1:5

And (from) Jesus Christ. This salutation is completed with the trinity: God, Spirit, and Jesus Christ.

The Faithful Witness is the first name given here to our Lord Jesus, 1Ti 6:13: “**I am charging thee** (before) God Who is quickening all things, and Christ Jesus Who witnessed (before) Pontius Pilate the good confession,” Isa 55:4: “Behold, I have given him *for* a witness to the people, a leader and commander to the people.” Joh 18:37: “**Therefore Pilate said** to Him, then are Thou Thyself a king? Jesus answered, thou thyself are saying *it*, for I Myself am a King. **I** Myself have been born (for) this, and I have come (for) this (into) the world, in order that I may bear witness to the truth. **Everyone** who is (of) the truth is hearing My voice.”

The Firstborn is the second name given which means Christ is the first-fruits, 1Co 15:23: “But **each** (in) his own rank *is being explained*: Christ *is the* first-fruit, then the ones of the Christ *are* (at) His coming.” He is the first who arose from among the dead and living evermore, Col 1:19: “because He was pleased *that* all fulness should dwell (in) Him.” His rank is above all because he will have pre-eminence, Ps 89:27: “Also I will make him *my* firstborn, higher than the kings of the earth.” We know that Jesus is firstborn among many brethren, Ro 8:29: “Because He foreknew **whom**, also He predestinated *to be* conformed to the image of His Son, (for) He *is the* firstborn (among) many brethren;” of every creature, Col 1:15: “Who *is the* image of God the invisible, firstborn of all creation;” above the messengers, Heb 1:6 “And again whenever **He should bring in** the first-born (into) the habitable world, He is saying, and let all the messengers of God worship Him;” of the Church, Heb 12:23: “*the* universal gathering, and assembly of *the* firstborn *ones* who had been registered (in) *the* heavens, and God Judge of all, and *the* Spirit of *the* just *ones* who had been perfected,” and here from the dead, Col 1:18: “and He Himself is the head of the body, the assembly; Who is the beginning, firstborn (from among) the dead, in order that He Himself might be holding the first place (in) all things.”

Ruler is the third name given which means Jesus is King of Kings, Re 17:14: “**These ones** will make war (with) the Lamb, and the Lamb will overcome them; because He is LORD of LORDS and King of Kings: and these ones *who are* (with) Him, *are* called, and chosen, and faithful.” Re 19:16: “And **He is having** (upon) *His* garment and (upon) *His* thigh *the* name *which* has been written, King of kings and LORD of Lords.” The devil offered this to Jesus if he surrendered, Mt 4:8: “Again the devil is taking Him up (to) an exceedingly high mountain, and is showing all the kingdoms of the world and their glory to Him.” All authority is given to Jesus, Mt 28:18: “and Jesus came to *them* and spoke to them saying, all authority has been given to Me (in) heaven and (on) earth.” Christ is even reigning today until he should put all his enemies under his feet, 1Co 15:25: “for it is necessary for Him to be reigning, until He should put all the enemies (under) His feet.”

Is loving us is present tense participle translated with the use of substantive modifying that one. After these three glorious titles, John now gives us three acts of redemptive powers. He is continuously loving us. Because of this love, he laid down his life, Joh 15:13: “No one is having **greater** love than this, in order that one should lay down His life (for) His friends.” TR has the past tense as Jesus loved us throughout Scriptures in past tense indicative, Ro 8:37 Eph 2:4 5:2 2Th 2:16 1Jo 4:11,19. It is usually man loving in the present tense his brother, 1Jo 4:7: “**Beloved**, let us keep loving one another because that love is (of) God, and everyone who is loving, has been begotten (of) God, and is knowing God.” Christ’s love is continuous but his redemption is a past accomplishment.

Washed us is past tense participle translated with the use of substantive modifying that one. This is an emblem of purifying, Heb 10:22: “let us keep approaching (with) a true heart (in) full assurance of faith, *because* we have been sprinkled *as to* the hearts (from) a wicked conscience, and have been washed *as to* the body with pure water.” This is not baptism as it is something done by the Spirit of God, 1Co 6:11: “And some of you were **these things**; but ye were washed, but ye were sanctified, but ye were justified, (in) the name of the LORD Jesus, and (by) the Spirit of our God.” MSS has “loosed” MSS has “loosed” as these older texts saw the removal of guilt which was bound upon them. This is true, but in context of this book, John saw in this vision the cleansing as these saints had their clothes washed, Re 7:14: “And I have said to him, Lord, thou thyself know. And he said to me, these are the ones who are coming (out of) the great tribulation, and they washed their robes, and they made *them* white (in) the blood of the Lamb.” But it is Jesus in whom we have redemption through his blood, the forgiveness of sins, Eph 1:7: “(in) Whom we are having the redemption (through) His blood, the remission of offences, (according to) the riches of His grace;” Col 1:14: “(in) Whom we are having redemption (through) His blood, the remission of sins.”

Revelation 1:6

He made us is the third act of redemptive powers by our Lord Jesus Christ. This verb is past tense like washed. God fashioned us as kings and priests.

Kingdom to be priests, 1Pe 2:9: “but ye yourselves *are* a chosen race, a kingly priesthood, a holy nation, a people (for) a possession, so that ye might be setting forth the virtues of Him Who called you (out of) darkness (to) His wonderful light.” Jesus did not make a physical kingdom but a spiritual kingdom which are all priests unto God, Col 1:13: “Who delivered us (from) the authority of darkness, and translated *us* (into) the kingdom of the Son of His love.” This past act of priesthood was fashioned when God tore the veil in two, Mt 27:51: “And behold, the veil of the temple was rent (into) two (from) top (to) bottom; and the earth was shaken, and the rocks were rent.” Each believer has access to the throne of grace, Ro 5:2: “(through) Whom also we have had access (by) faith (into) this grace (in) which we have stood; and we are boasting (in) hope of the glory of God.” Eph 2:18: “for (through) Him we both are having access (by) one Spirit (to) the Father.” 3:12: “(in) Whom we are having boldness and access (in) confidence (by) the faith of Him.” We do not have to go through another as the Roman Catholic Church teaches. Their ministers are called priests, but we are all priests unto God, Re 5:10: “and Thou made them to our God kings and priests; and we will reign (over) the earth.” 20:6: “The one who is having part (in) the first resurrection **is blessed**: the second death is not having authority (over) these ones.” We are also all saints, Ro 1:7: “*is writing* to all the ones who are (in) Rome beloved of God, called saints: *may* grace and peace *be* to you (from) God our Father and *the* LORD Jesus Christ.” TR has “and kings” instead of “kingdom.”

God and Father are identical as the first noun has an article and the second noun does not joined by the conjunction “*kai*” (Grandville & Sharp rule).

The glory and the might is a common closing doxology, 1Pe 4:11: “**If** anyone is speaking, as oracles of God; if anyone is serving, as (of) strength which God is supplying; in order that God might be being glorified (in) all things (through) Jesus Christ, to Whom is the glory and the might (to) the ages of the ages. Amen. 5:11: “to Him *be* the glory and the might, (to) the ages of the ages. Amen.” Jude 1:25: “to *the*

only wise God our Saviour, *be* glory and greatness, might and authority, both now, and (to) all the ages. Amen.” Re 5:13: “**And every creature** which is (in) the heaven, and (on) the earth and (under) the earth, and which are (on) the sea, and all things (in) them, I heard saying, to the One Who was sitting (on) the throne, and to the Lamb, the blessing and the honor and the glory and the might *are being found*, (to) the ages of the ages. Amen.”

Revelation 1:7

Behold is the word of emphasis in this sentence. This word is used 29 times in this book to bring attention to what is about to be said.

He is coming is the declaration of the second return of Christ. The present tense denotes the imminent return of our Lord. The two men dressed in white said that Jesus will return in the same manner he went into the heaven, Ac 1:11: “these ones also said, men Galileans, why have ye stood looking (into) the heaven? This **Jesus** Who was taken up (from) you (into) the heaven thus will come in the manner ye beheld Him going (into) the heaven.”

Every eye will see Him. This was impossible a few years ago, but now the whole world with internet and world-wide news, it is possible that the return will be visible to all, Mt 24:30: “And then the sign of the Son of man **will appear** (in) the heaven; and then all the tribes of the land will wait, and they will see the Son of man, *Who* is coming (on) the clouds of heaven (with) power and great glory.”

Whosoever pierced Him. This verb is past tense meaning the ones who dug through his flesh, Joh 19:37: “And **again** another scripture is saying, they will look (on) Him Whom they pierced.” Zec 12:10: “And again another scripture saith, They shall look on him whom they pierced.” So both Jews and Gentiles will see him when he comes.

All the tribes will wail. This verb means the fulfilment of Zec 12:10, which carries the motifs of sorrow for the martyrdom of the divine prophet and concern for the misfortune which comes on the people. Jesus tells the women at his crucifixion not to weep for himself, but for themselves and their children, Lu 23:28: “And Jesus turned (to) them *and said*, daughters of Jerusalem, stop weeping (for) Me, but keep weeping (for) yourselves and (for) your children.”

Revelation 1:8

I myself is the word of emphasis in this sentence. This personal pronoun with the verb to be makes it emphatic translating as “I myself.”

The Alpha and the Omega which means the beginning and the ending. TR adds this meaning. Re 21:6: “And He said to me, it has come to pass I Myself am the Alpha and the Omega, the beginning and the end. **I** Myself will give to the one who is thirsting gratuitously (out of) the fountain of the water of the life” has this description which here does not. This is the first (α) and the last (ω) letters of the Greek alphabet with an article with each.

Lord God who is and that One was and who is coming, present, past and future shows the eternity of God. TR does not include “God.” Re 1:4: “**John** *is writing* to the seven assemblies which *are* (in) Asia: *may* grace and peace *be* to you (from) God Who is and that One was and Who is coming; and (from) the seven Spirits which are (before) His throne;” 4:8: “And the four living creatures, (according to) itself, were having respectively six wings, they are being full around and within of eyes, and they are not having cessation day and night, saying, holy, holy, holy, LORD God Almighty, Who was, and Who is, and Who is coming.”

The Almighty another title for God which means all power. God is omnipotent, 2Co 6:18 Re 4:8 11:17 15:3 16:7,14 19:6,15 21:22.

Is saying is present tense which God is continuously speaking the next verse.

Revelation 1:9

John opened with an introduction showing who is the author, the purpose of the book and salutation to the readers. Now God declares it was John as author as he was on the island of Patmos to write to the seven churches.

I. Introduction, Re 1

D. Destination of the book, Re 1:9-11

9 **I myself** John, your brother and partaker (in) the tribulation and kingdom and endurance (in) Christ Jesus, was (in) the island which is being called Patmos, (because of) the word of God and (because of) the testimony of Jesus Christ. 10 **I became** (in) *the* Spirit (on) the LORD's day; and I heard a loud voice (behind) me as of a trumpet, 11 *which* is saying, what thou are seeing write (in) a book, and send to the seven assemblies (to) Ephesus, and (to) Smyrna, and (to) Pergamos, and (to) Thyatira, and (to) Sardis, and (to) Philadelphia, and (to) Laodicea.

I myself, is the word of emphasis in this sentence. This personal pronoun is the emphatic subject of the verb "was." It went from God's declaration to John's declaration.

John your brother and partaker are all appositional to the pronoun "I myself." John declared that he is a Christian as well as the readers of the seven churches. He also is a participant along with his fellow Christians in the tribulation which is kingdom and endurance. The article with tribulation and not with kingdom and endurance makes all three identical. TR has an article with kingdom but not with endurance which makes kingdom and endurance identical. It is easy to see the similarities between tribulation and endurance but as for kingdom, we see reigning. This is the church age which is the spiritual kingdom. There is plenty of hardship in the Christian walk, Ro 8:18: "For **I am reckoning** that the sufferings of the present time *are not worthy to be compared* (with) *the* glory which is being about to be revealed (to) us." 1Co 12:26: "and if one member is suffering, all members are suffering with *it*. If one member **is glorying**, all members are rejoicing with *it*." 2Ti 2:12: "if we are enduring, also we will reign together; if we are denying *Him*, He Himself also will deny us;" 3:12: "And all indeed who are wishing to be living piously (in) Christ Jesus will be persecuted;" 1Pe 4:16: "But **if any is suffering** as a Christian *will*, let him stop being ashamed, but let him keep glorifying God (in) this respect." Tribulation means metaphorically oppression, affliction, and distress. Endurance means patiently enduring.

Was, is past tense of the verb *ginomai* which means to appear.



Patmos is a small island just outside Asia Minor in the Aegean Sea. This island is 10 miles long and 5 miles wide. It is very rocky as John saw the visions described in this book. John was still a prisoner as he was exiled to this island. According to Josephus, Domitian banished John to this island about AD 95.

The word of God and the testimony of Jesus Christ are both found before in Re 1:2: “who testified the word of God and the testimony of Jesus Christ, and whatsoever things he saw.”

Revelation 1:10

I became, is the word of emphasis in this sentence. This verb is past tense and is the same verb and tense as the verse before as “was.”

(In) the Spirit means a trance, Ac 10:10: “And he became very hungry, and was wishing to eat; but while they were making ready a trance fell (upon) him,” 22:17: “And **it came to pass** *after* I have returned (to) Jerusalem, and *while* I was praying (in) the temple, *that* I became (in) a trance.” This is not a normal spiritual condition, Ro 8:9.

(On) the Lord’s day. Lord here is an adjective meaning belonging or related to the Lord. This word is found here and in 1Co 11:20: “Therefore *while* ye **are coming together** (into) one place, it is to eat *the* LORD’s supper;” referring to the Lord’s Supper. The word here is referring to the first day of the week where John recalled the Resurrection of the Lord, 1Co 16:2: “Let each one keep putting (by) him **(every) one** of the Sabbath, treasuring up whatever he should be prospering in; in order that when I should come there might be becoming no collections then.”

I heard is past tense meaning John in this vision heard with his ears a loud voice. This sound was noticeable as a language that was comprehensible. Re 1:12: “And I turned there to be seeing the voice which spoke (with) me, and after I have turned I saw seven golden lampstands.”

(Behind) me means this audible speech was not visible to his sight at that time. It was unexpected.

As of a trumpet means it was comparable to a trumpet loudness. It was overpowering. Jesus voice sounds like many waters, Re 1:15: “and His feet *were* like fine brass as having been glowed (in) a furnace; and His voice *was* as a voice of many waters *is*.”

Revelation 1:11

Is saying is present tense participle translated with the use of substantive modifying trumpet of the previous verse. TR adds: “I am the Alpha and the Omega, the first and the last and.”

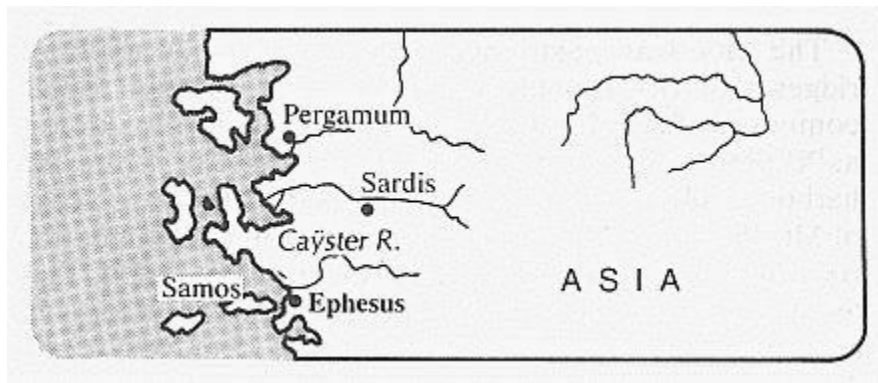
Thou are seeing is present tense. Notice the change of person from “I” to “thou” as this voice is speaking.

Write is past tense imperative. John has not started to write yet, but now ordered to pen down what he sees.

(In) a book means a scroll as a written document.

And send is past tense imperative. After this book is finished, John is commanded to share with the seven churches. This is another proof that these seven churches existed in that day.

Ephesus is the city which Paul wrote his letter to the Ephesians, Eph 1:1. The seven cities were situated on very important circular route, which starts from Ephesus. These cities were the most important cities on that route. It is at the mouth of the Cayster River and was an important seaport.



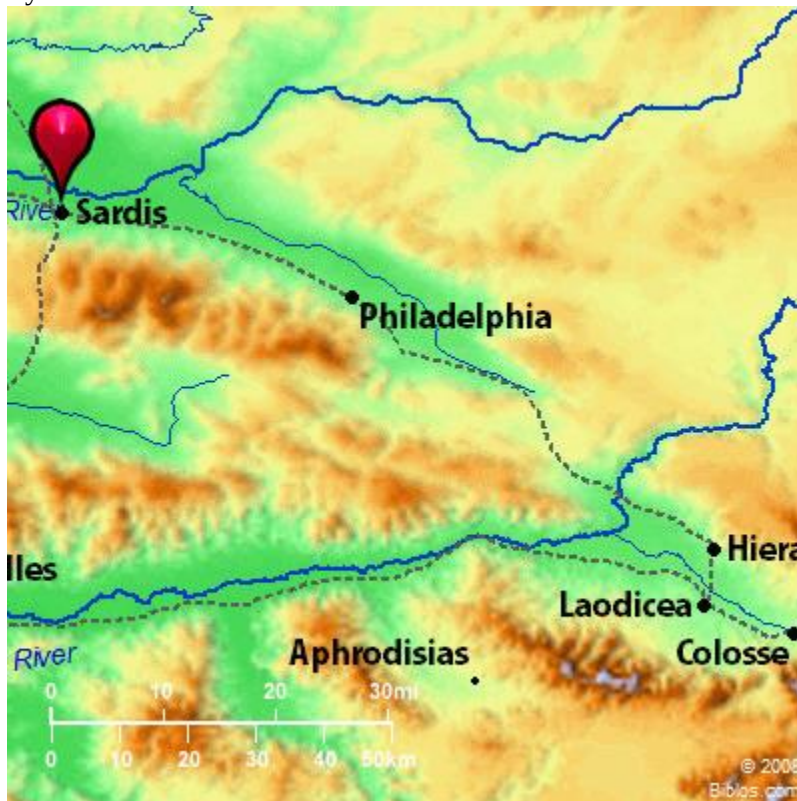
Smyrna was in the lower Hermus Valley and the north Ionian coasts where the modern city of Izmir, Turkey stands today. It had good harbor facilities, was at the end of a major road, and was surrounded by rich farmland. Polycarp was a famous Christian martyr who was burned at the stake in Smyrna about AD 156.



Pergamos (Pergamum) was north of the river Bayrtchai (Caicus) and twenty miles from the sea. In this town was first discovered the art of making parchment, which was called pergamena. The city was greatly addicted to idolatry, and its grove, which was one of the wonders of the place, was filled with statues and altars.

Thyatira, a city in the Lycus River valley. It was a center of trade of their natural resources. Paul's first convert was Lydia who was native of Thyatira Ac 16:14: "And a certain woman by name Lydia, a seller of purple of *the* city of Thyatira, *who* is worshipping God, was hearing; of whom the LORD opened the heart to attend to the things *which* is being spoken (by) Paul."

Sardis was located in the Hermus River valley northeast of Ephesus. It was the capital of the province of Lydia.



Philadelphia means love of brother. This was a Hellenistic city in the province of Lydia in western Asia Minor.



Laodicea is a city in southwest Asia Minor on an ancient highway running from Ephesus to Syria. It is 10 miles west of Colossae. It was a city of great wealth, with extensive banking operations.

Revelation 1:12

John opened this book to show his authorship, purpose of his writing, greetings to his readers, direction by God who should receive this book, and now the past portion of this book: a vivid description of Jesus.

I. Introduction, Re 1

E. Description of Jesus (past), Re 1:12-18

12 And I turned there to be seeing the voice which spoke (with) me, and after I have turned I saw seven golden lampstands, 13 and (in) *the* midst of the seven lampstands *One* like Son of man, *Who* had clothed in for Himself *a garment* reaching to the feet, and *Who* had been girded about with a golden girdle (at) the breasts: 14 and His head and hair *were* white as white wool, as snow; and His eyes *were* as a flame of fire; 15 and His feet *were* like fine brass as having been glowed (in) a furnace; and His voice *was* as a voice of many waters *is*; 16 and *He* was having (in) His right hand seven stars; and a sharp two-edged sword *which* is going forth (out of) His mouth; and His countenance *was* as the sun is shining (in) its power. 17 And when I saw Him, I fell (at) His feet as dead *one is*: and He laid His right *hand* (upon) me, saying, stop fearing; I Myself am the first and the last, 18 and the Living *One*, and I became dead, and behold I am alive (to) the ages of the ages; amen; and I am having the keys of Hades and of death.

I turned there is past tense meaning this is intransitively John turning himself as the voice was behind him. There is an adverb meaning to that place. This word is not found in TR.

To be seeing is present participle with the use of purpose.

Spoke is past tense of the verb *lalew* which is different than *legw*. *Legw* is normally speaking words, while *lalew* is commonly babbling like a child. In speech, it denotes sound rather than meaning.

I have turned is past tense participle translated with the use of time (*after*). Garnier, HCSB, Murdoch, NET, TWENTY, Tyndale agreed with this use: “after turning around.” Williams translated with the use of manner: “as I turned.” All other translations did not put a use to this participle.

I saw is past tense meaning John perceived with the eyes.

Seven golden lampstands. The number seven again is used to show completion, Zec 4:2: “And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof.” The adjective golden displays purity, and this holiness comes from the power of the Holy Spirit, Zec 4:6: “Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.” Lampstands should be lampstands, Mt 5:15: “nor they are lighting a lamp and are putting it (under) the corn measure, but (upon) the lampstand, and it is shining for all the ones who *are* (in) the house.” Notice these are seven golden lampstands, not one as in Ex 25:31: “And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same,” united in one to display the church. Some dispensationalists will suggest that these are seven successive church ages, but this idea goes against the Biblical fact that the return of our Lord is imminent.

Revelation 1:13

Like Son of man not like a son of man, Joh 5:27: “And He gave to Him **authority** also to be doing judgment, because He is Son of man;” for this refer to Christ. TR has Son dative but this is wrong as like is an adjective which is accusative and the following participle modifying Son is accusative.

Had clothed in for Himself is perfect tense participle in middle voice translated with the use of substantive modifying Son. Jesus in the past has put them on and these garments is having abiding results.

Reaching to the feet is an adjective explaining how long this garment would be. This word comes from the idea of disciples listening to their teacher’s instruction are said to be at his feet.

Had been girded about with is perfect tense in passive voice participle translated with the use of substantive modifying again Son. These garments are fastened with a girdle or belt.

A golden girdle is an item of military equipment, e.g., as a broad leather band for protection, as an apron under the armour, as a belt studded with metal, or as a sign of rank. Since this girdle was overlaid or covered with gold as Gabriel had his loins girt with gold of Uphaz, Da 10:5: “Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz.” The gold here is a sign of majesty.

Revelation 1:14

His head and hair means Christ’s forehead and hair were like in colour to white wool and even snow. This whiteness signifies purity and glory, Da 7:9: “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.”

His eyes as a flame of fire means Christ’s divine and pure mind can pierce all secrets, Da 10:6: “His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.” These eyes command energy and power.

Revelation 1:15

Fine brass is a compound noun consists of brass and frankincense. It is implied to mean of whiteness or brilliancy. This word is used here and in Re 2:18: “And write to the messenger of the assembly (in) Thyatira, the Son of God is saying these things, the Ones Who is having His eyes as a flame of fire *are*, and His feet *is* like fine brass.” Molten brass is said to be especially bright and lustrous. So Christ’s feet are pure and perfect like the rest of his body.

As having been glowed is perfect tense in passive voice participle with the use of manner. ASV, AV, EMTV, WEB, translated with the use of condition: “if it had been refined.” Garnier, Tyndale translated with the use of concession: “though glowing with heat.” TWENTY translated with the use of time: “when molten.” This is a metaphor of the testing of precious metals, Re 3:18: “**I am counseling** thee to buy (from) Me purified gold (by) fire, in order that thou may be rich, and *to put on* white garments, in order that thou may be clothed, and the shame of thy nakedness may not be made manifested; and anoint thine eyes with eye-salve, in order that thou might be seeing.” The heavens are on fire to purify, 2Pe 3:12: “*who* are expecting and hastening the coming of the day of God (by reason of) which *the* heavens *which* are on fire will be dissolved, and *the* elements *which* are burning with heat are being melted?”

Of many waters are many waves of the sea. This is consistent and forceful. His voice is not irritable, but soothing as quiet and majestic. It resembles the rushing of many waters, Eze 43:2: “And, behold, the glory of the God of Israel came from the way of the east: and his voice *was* like a noise of many waters: and the earth shined with his glory.” This saying is repeated in Re 14:2: “And I heard a sound (out of) the heaven as a sound of many waters, and as a sound of great thunder: and the sound which I heard as of harpers *who* were harping (with) their harps.” 19:6: “And I heard as a sound of a great multitude, and as a sound of many waters, and as a sound of strong thunders, saying, hallelujah, for our LORD God the Almighty reigned.” Eze 1:24: “And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings;” has a noise of many waters in Hebrew, but in LXX has the sound of many redoubling as in Da 10:6: “His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.”

Revelation 1:16

And having is present tense participle where most translations take a loose use of the participle. It is a common Hebraism idiom. With no main verb, the reader could add the verb “to be” like the imperfect “he was,” thus making the use of the participle as periphrastic.

(In) his right hand shows the place of power, Ex 15:6: “Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.” Ps 20:6: “Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand;” and safekeeping, Joh 10:28: “and I Myself am giving to them eternal life; and they shall in no wise perish (for) ever, and anyone will not seize them (out of) My hand.”

Seven Stars are the seven messengers of the seven churches, Re 1:20.

Sharp two-edge sword is the Word of God, Heb 4:12: “For the word of God *is living* and efficient, and sharper (than) every two-edged sword, even penetrating (to) *the* division both of soul and spirit, both of joints and marrows, and *is* a discerner of *the* thoughts and intents of *the* heart.” This saying is repeated in Re 2:12: “Write to the messenger of the assembly (in) Pergamos, the One Who is having the two edged sharp sword *is* saying.”

Countenance is his face. We are not to judge according to facial expressions, Joh 7:24: “**Stop** judging (according to) sight, but judge righteous judgment.” Someone may be smiling, but on the inside is hurting.

As the sun is shining (in) its power. The appearance of his face was brilliant as the sun shines, Da 10:6: “His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.” We cannot look directly into the sun, as here John could not look directly into the face of our Lord, Mt 17:2: “And He was transfigured (before) them, and His face shined as the sun *is*, and His garments became white as the light *is*.” How wonderful he is! This brilliance is in his strength, Jud 5:31: “So let all thine enemies perish, O LORD: but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.”

Revelation 1:17

When is the word of emphasis in this sentence.

I saw is past tense meaning when John perceived with his eyes.

I fell is past tense meaning John descended to prostrate position. The vision of his brilliance affected John’s response to spiritual devotion and awe. Our bodily reaction to such splendour is common just as Paul seeing the light on his road to Emmaus, Ac 9:3-4: “But (while) he was proceeding it came to pass *that* he was drawing near to Damascus, and suddenly a light (from) the heaven shone round about him; and after he has fallen (on) the earth he heard a voice *which* was saying to him, Saul, Saul, why are thou persecuting Me?” John was not in a deep sleep as Daniel was, Da 8:18: “Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright,” nor had John fainted, Da 8:27: “And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but none understood *it*.” This was out of fear as John saw Jesus in the state of brilliance before in the transfiguration, Mt 17:2: “And He was transfigured (before) them, and His face shined as the sun *is*, and His garments became white as the light *is*.” Joh 1:14: “And that Word became flesh, and tabernacled (among) us, and we discerned His glory, a glory as of an only begotten (with) *the* Father, full of grace and truth.” The brilliance in the transfiguration did not startle the apostles, but the voice from heaven did, Mt 17:6: “And after the disciples have heard *it* they fell (upon) their face, and were terrified greatly.” This was as John now sees a vision of wondrous splendour as Isaiah’s vision, Isa 6:5: “Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts;” as Ezekiel’s vision, Eze 1:28: “As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake.” The vision was so sudden and so glorious.

He laid his right means that Jesus restored John’s confidence. The verb is past tense of action to put or lay upon, Lu 4:40: “And while the sun **is going down** as many as were having *ones who* are being sick with various diseases all brought them (to) Him, and He laid hands on each one of them and healed them.” Hand is supplied and added by TR.

Saying is present tense participle in the use of manner. TR adds “to me.”

Stop fearing is present tense imperative. This is a word of comfort as the angel gave unto Zacharias, Lu 1:13: “But the messenger said (to) him stop fearing, Zacharias, because thy supplication has been heard and thy wife Elizabeth will bear a son to thee, and thou will call his name John.”

I myself am the first and the last. The personal pronoun with the verb to be makes it emphatic with the verb. This saying is used by God in Isa 44:6: “Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God.” 48:12: “Hearken unto me, O Jacob and Israel, my called; I *am* he; I *am* the first, I also *am* the last,” but in this book referring to Christ, Re 2:8: “Write to the messenger of the assembly of Smyrneans, the First and the

Last is saying these things, Who became dead and He lived;" 22:13: "**I** Myself *am* the Alpha and the Omega, beginning and end, the first and the last."

Revelation 1:18

And the Living is present tense participle with the use of simple adjective modifying the supplied word One.

I became dead. The verb is past tense of the verb to become. Dead is an adjective with the use of predicate adjective. Jesus did physically die which is the first death, the grave.

Alive is present tense participle with the use of periphrastic with the verb to be. We are serving a living God. We worship not the cross, but a living Saviour.

The keys of the Hades and of the death are the control over our soul and body. Hades is not hell, but the state where our soul goes temporarily until the bodily resurrection, Isa 26:19: "Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead." To the saved, it is a place of paradise, Lu 16:9,23: "**And I** myself am saying to you, make to yourselves friends (by) the riches of unrighteousness, in order that when ye should fail they may receive you (into) the eternal dwellings. And *after* he lifted up his eyes **(in) Hades**, *while* he is (in) torments, he is seeing Abraham (from) a distance, and Lazarus (in) his bosom." To the unsaved, it is the abode of the wicked, Lu 16:23: "And *after* he lifted up his eyes **(in) Hades**, *while* he is (in) torments, he is seeing Abraham (from) a distance, and Lazarus (in) his bosom." There is a great gulf fixed between the two, Lu 16:26: "And **(besides) all these things**, a great gulf has been fixed (between) us and you, so that the ones who are desiring to pass hence (to) us might not being able, nor the ones thence might be passing (to) us." Death is the first death of our body which is the grave.

Revelation 1:19

John began this book to show who is the author and the purpose of this book. Then he saluted his readers with the description of who these readers are. John is revealed in a vision: the beauty of His Saviour which occurred in the past. Now the theme of this book is revealed.

I. Introduction, Re 1

F. Theme of the book, Re 1:19

19 Therefore **write** the things *which* thou saw and the things *which* there are, and the things *which* there are being about to be becoming (after) these things;

Therefore not found in TR. This conjunction ties together why such a vision of glory and the command earlier to write to these seven churches.

Write is past tense imperative, as John was told earlier in Re 1:11.

Thou saw is past tense referring to the vision just revealed in the previous verse.

There are is present tense referring to the letters of Chapter 2 and 3.

Are being about to be becoming (after) these things. The verb is present tense referring to the present time of writing. To be becoming is also present tense of completing the verb are being about. Both present tenses refer to present state of writing. The time aspect is after these things. These words are repeated starting in Re 4:1. So from chapter 4 onward will the future. Notice there are three time elements of this

prophecy. First the past, Re 1:12-18; then the present, Re 2-3; and the future, Re 4-22. The chart by Dr. Ironside shows these three divisions (or aspects) of the book. The only debatable aspect is the churches of John's day, are they churches ages or only in that present time. As explained before, holding unto to the theory of church ages would diffuse the teaching of imminent return of Christ.



Revelation 1:20

John opened this book with the introduction of the author and purpose of the book. Then he saluted his readers and God advised him to send this book to the seven churches. John saw in a vision which is the description of the glorified Christ and God gave the theme of this book that John should write about what was (vision he just viewed), the present condition of the churches, and the future after these things. Now God reveals the hidden thing of the seven stars and lampstands.

I. Introduction, Re 1

G. Seven stars and candlesticks, Re 1:20

20 *this* is the hidden thing of the seven stars which thou saw (on) My right hand, and the seven golden lampstands. **The seven stars** are messengers of the seven assemblies; and the seven lampstands which thou saw are seven assemblies.

The hidden thing means a secret thing which is not obvious to the understanding. AV uses the transliteration mystery of the Greek word *musterion*. The word hidden thing in the NT is referred to the kingdom of God as the parables were given to show the spiritual kingdom, Mr 4:11: “**And He was saying** to them, it has been given to you to know the hidden things of the kingdom of God: but to those the ones *who are* without, all things are being done (in) metaphors.” The preaching of this kingdom was kept secret since the world began, Ro 16:25: “Now **to the One** Who is being able to establish you (according to) my glad tidings and the proclamation of Jesus Christ, (according to) a revelation of *the* hidden things *which* has been kept secret in times of the ages,” 1Co 2:7: “but we are speaking wisdom of God (in) a hidden thing, the *wisdom* which have been hidden which God predetermined (before) the ages (for) our glory,” Eph 6:19: “and (for) me in order that utterance may be given to me (in) *the* opening of my mouth (with) boldness to make known the hidden thing of the glad tidings,” Col 1:26: “the hidden thing which has been hidden (from) the ages and (from) the generations, but now was made manifest to His saints.” The church was made known to us as a dispensation, Eph 1:9: “*because* He has made known to us the hidden thing of His will, (according to) His good pleasure, which He purposed (in) Himself.” 3:3,4,9: “that (by) revelation He made known to me the hidden thing, according as I wrote before (in) brief manner, (by) which ye are being able *while* ye are reading *it*, to perceive my understanding (in) the hidden thing of Christ; and to enlighten all as to what is the dispensation of the hidden thing which has been hidden (from) the ages (in) God, Who created all things (by) Jesus Christ.” We are holding this hidden thing of our faith in a pure conscience, 1Ti 3:9: “holding the hidden thing of the faith (in) a pure conscience.” The gospel we preach is the hidden thing of piety, 1Ti 3:16: “And **confessedly** great is the hidden thing of piety: God was manifested (in) the flesh, was justified (in) *the* Spirit, was seen by messengers, was proclaimed (among) *the* nations; was believed on (in) *the* world, was received up (in)

glory.” The Church is the bride and Christ is the bridegroom, Eph 5:32: “This **hidden thing** is great, but I myself am speaking (as to) Christ and (as to) the assembly.” The second hidden thing is that the Church consists of Jew and Gentile, Col 1:27: “to whom God willed to make known what the riches of the glory of this hidden thing *are* (among) the nations, which is Christ (in) you the Hope of glory.” 2:2: “in order that their hearts may be encouraged, *because* their hearts have been knit together (in) love, and (to) all riches of the full assurance of understanding, (to) *the* knowledge of the hidden thing of God and of *the* Father and the Christ,” 4:3: “*while* ye are praying withal also (for) us, in order that God may open to us a door of the word to speak the hidden thing of Christ, (on account of) which also I have been bound.” The third hidden thing in the NT is the Rapture and the new resurrected body, 1Co 15:51: “Behold I am telling hidden things to you: we all will not fall asleep; but we all will be changed.” Because of the Rapture, the Holy Spirit, the Restrainer will be out of the midst, 2Th 2:7: “For **the hidden thing** of lawlessness is already working, only the One Who was restraining at present until *now* may be *gone* (out of) *the* midst.” We are stewards of these hidden things, 1Co 4:1: “So let a man keep reckoning of us as attendants of Christ and stewards of God’s hidden things.” Now the fourth hidden thing is explained of the seven stars and seven lampstands.

Seven stars are messengers of the seven assemblies. These words are the words of emphasis in this sentence. These messengers are the bishops of each congregation. So John is writing to the leaders of these seven assemblies. Notice John is writing to independent and separate churches. Each leader has their own set of problems and accomplishments.

Seven lampstands are seven assemblies. They are not seven time frames of the Church. They are seven separate churches at the time of John.

Revelation 2:1

After the introduction of showing the past in his vision, now John is writing to the seven churches in Asia Minor.

II. Letters to the seven churches (present), Re 2-3

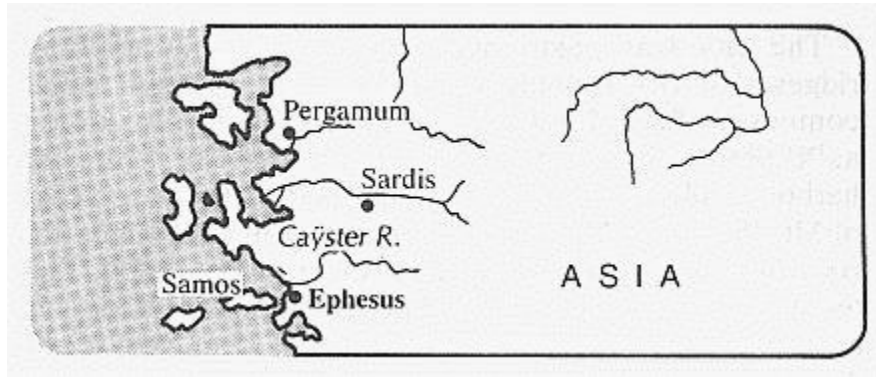
A. Ephesus, Re 2:1-7

1 Write to the messenger of the Ephesian assembly, these things the One Who is holding the seven stars (in) His right hand is saying, who is walking (in) *the* midst of the seven golden candlesticks; 2 I know thy works, and thy labor, and thy endurance, and that thou art not being able to bear evil *ones*, and thou tried the ones who were speaking for themselves to be sent ones and they are not, and thou found them liars, 3 and thou didst bear and thou art having endurance, and thou have wearied not (for the sake of) My name. 4 But **I am having** (against) thee, that thou left thy first love. 5 Therefore **keep remembering** whence thou have fallen, and repent, and do the first works: but if not, I am coming to thee quickly, and I will remove thy candlestick (out of) its place, except thou should repent. 6 But thou art having this, that thou art hating the works of the Nicolaitans, which I also Myself am hating. 7 **The one** who is having an ear let him hear what the Spirit is saying to the assemblies; to the one who is overcoming I will give to him to eat (out of) the tree of life which is (in) *the* midst of the paradise of my God.

Write is past tense imperative. This word in this tense is used several times in this book, Re 1:11, 19:2, 12:18, 3:1, 7:14, 14:13, 19:9, 21:5. Even though John wrote the whole book to the seven assemblies in Asia, Re 1:4; he wrote letters separately to each messenger.

To the messenger is the leader of this Ephesian assembly. This is the word of emphasis in this sentence.

Ephesus was one of the largest and most impressive cities in the ancient world which was Asia Minor. It was an important seaport. During Paul's time, it was probably the fourth largest city in that known world. It had gymnasiums, public baths, theaters, and a library.



Is holding is present tense participle translated with the use of substantive modifying the article, the One. These letters all have descriptions of our Lord Jesus. This verb means to have a possession. Christ is holding these seven leaders as taking them by the hand, Mr 5:41.

His right hand means a place of authority, Mt 26:64: “Jesus is saying to him, thou thyself said *it*. Moreover I am saying to you, henceforth ye will see the Son of man *Who* is sitting (at) *the* right hand of power and *Who* is coming (on) the clouds of heaven. Ac 2:33-34: “Therefore *after* He has been exalted **by the right hand** of God, and has received the promise of the Holy Spirit (from) the Father, He poured out this which ye yourselves are now beholding and are hearing. For David ascended **not** (into) the heavens, but he himself is saying, the LORD said to my LORD, keep sitting (at) My right hand;” 5:31: “God exalted Him a Chief and Savior by His right hand, to give repentance to Israel and remission of sins.” The place of the right hand is of God, Ro 8:34: “**Who** is the One Who is condemning? *It is Christ* Who died, but rather also was raised up, Who also is (at) *the* right hand of God, Who also is interceding (for) us.” Col 3:1: “Therefore **since** ye were raised with Christ, keep seeking the things above, where Christ is sitting (at) *the* right hand of God.” Heb 1:13: “But **(as to) which** of the messengers said He ever, keep sitting (at) My right hand, until I should place Thine enemies a footstool for Thy feet?” 10:12: “but He, *after* He has offered one sacrifice (for) sins, Himself sat down (in) continually (at) *the* right hand of God,” 1Pe 3:22: “Who is gone (into) heaven; (at) *the* right hand of God *after* messengers and authorities and powers have been subjected to Him;” in the heavenlies, Eph 1:20: “which He wrought (in) Christ, *after* He has raised Him (from among) the dead, and He set *Him* (at) His right hand (in) the heavenlies;” of the throne; Heb 8:1: “Now **a summary** (upon) the things which is being spoken of such, we are having a High Priest, Who sat down (on) *the* right hand of the throne of the Greatness (in) the heavens,” 12:2: “looking away (to) Jesus the Leader and Completer of faith, Who (in view of) the joy *which* was lying before Him endured *the* cross, having despised *the* shame, and has sat down (at) *the* right hand of the throne of God.” John used this adjective earlier, Re 1:16,17,20.

Is walking is present tense participle translated with the use of substantive modifying the article that One. Christ is sitting at the right hand of God, Heb 10:12 and stood at the testimony of Stephen, Ac 7:55,56. Now Jesus is moving about among his churches on earth.

(In) midst shows that Jesus is in the midst of his church, Mt 18:20: “For **where** two or three are gathered together (unto) My name, I am there (in) *the* midst of them.” Jesus displayed this after the resurrection, Joh 20:26: “And (after) eight days His disciples were within again, and Thomas (with) them. Jesus is coming, *after* the doors have been shut, and He stood (in) the midst and said, peace to you.” And here Jesus reminded John that our Lord is still concerned for his flock. John declared this earlier, Re 1:13. Later Jesus will be in the midst of the throne, Re 7:17: “because the Lamb which *is* in *the* midst of the

throne will shepherd them, and will lead them (to) living fountains of waters, and God will wipe away every tear (out of) their eyes.”

Revelation 2:2

I know is perfect tense but with *oida*, it always translates in present non-linear tense. This knowledge is intellectual as Jesus is all-knowing as our Lord has a clear mental vision of the state of this church. So we should not be fooled, Christ is aware of the state of troubles in our churches today! Jesus tells all the other churches the same Re 2:9,13,19 3:1,8,15. The Father knows what you need before you ask, Mt 6:8:

“Therefore **be not like** unto them: for your Father knows of what things ye are having need (before) ye asked Him.” Those who are religious but have not been born again, Jesus will say that he knows not them, Mt 25:12: “But **that one** who has answered said, verily I am saying to you, I know you not.” And Jesus knows that his commandment is life everlasting, Joh 12:50: “and I know that His commandment is life eternal; therefore what I Myself am speaking, as the Father has said to Me, so I am speaking.” Peter knew that Jesus knows all things, Joh 21:17: “**He is saying** to him the third time, Simon *son* of Jonas, are thou having affection for Me? Peter **was grieved** because He said to him the third time, are thou having affection for Me? **And he said** to Him, LORD, Thou Thyself know all things; Thou Thyself are knowing that I am having affection for Thee. Jesus **is saying** to him, keep feeding My sheep.” Jesus knows our minds as he is the one who is searching our hearts, Ro 8:27: “but the One Who was searching the hearts knows what the mind of the Spirit *is*, because He is interceding (for) saints (according to) God.” We know not the things of God except the Spirit of God, 1Co 2:11: “For **who** of man knows the things of man, except the spirit of man which *is* (in) him? So also no one knows **the things** of God, except the Spirit of God.” For each of us know whom we have believed, 2Ti 1:12: “(for) which cause also I am suffering these things; but I am not being ashamed, for I know Whom I have believed, and am persuaded that He is able to keep the deposit committed to *Him* of me (for) that day.” And we know that Jesus was manifested to take away our sins, 1Jo 3:5: “**And ye know** that He Himself was manifested, in order that He may take away our sins; and there is no sin (in) Him.” And we know that the Son of God is coming, and has given us an understanding, 1Jo 5:20: “**And we know** that the Son of God is come, and has given us an understanding in order that we might be knowing the true One; and we are (in) that true One, (in) His Son Jesus Christ. **He** Himself is the true God, and *the* eternal life.” So it is good that Jesus is omniscience.

Thy works and thy labor, and thy patience. Thy is the singular of you which means Jesus is referring to the leader of this congregation. Jesus knows this leader’s deeds, things done, or acts. These are the leader’s whole life and conduct, Joh 6:29: “Jesus **answered and said** to them, this is that work of God, in order that ye may believe (on) Him Whom this One sent.” Jesus also knows this leader’s troubles. And last of all, Jesus knows this leader’s perseverance. All three together can also be found in 1Th 1:3: “*because* ye are remembering unceasingly your work of faith and labour of love and the endurance of hope of our LORD Jesus Christ, (before) our God and Father.” All three have an article meaning that each is distinct and you can see the sharp distinction between work and labor in Re 14:13: “**And I heard a sound** (out of) the heaven, saying to me, write, the dead who are dying (in) *the* LORD *are* blessed from henceforth, yea, the spirit is saying, in order that they may rest (from) their labours; and their works are following (with) them.”

Thou are not being able is present tense meaning this leader is not being capable.

To bear is past tense infinitive with the use of completing the verb being able. This leader of the Ephesian assembly could not carry the burden of evil ones. This plural means that there was a lot of troublesome or destructive behaviour. These were indeed a heavy burden.

Thou tried is past tense meaning this leader tested the false apostles.

Were speaking is present tense participles translated with the use of substantive modifying the article the ones. This verb means to say to teach or to exhort. TR uses the verb to declare or profess. The present tense shows that these ones were continuously teaching such things, Ac 20:29-30: “For **I** myself know this, that (after) my departure grievous wolves will come in (among) you, *who* are not sparing the flock and (from among) your own selves men *who* are speaking perverted *things* will rise up, to be drawing away the disciples (after) themselves.”

To be sent ones. The verb is present tense with the use of explaining the verb “were speaking.” Sent one is the Greek word *apostolos* where we get the transliteration of Apostle. Just think, in 95 AD, such a claim would be ridiculous, 2Co 11:13: “For **such** *are* false sent ones, deceitful workers, transforming themselves (into) sent ones of Christ.” Thou found is past tense meaning this leader discovered or recognised.

Liars mean these ones are deceitful or false. God hates lying, Pr 6:16,17: “These six *things* doth the LORD hate: yea, seven *are* an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood.” There is no truth in these ones because they are of their father, the devil, Joh 8:44-45: “**Ye** yourselves are (of) *the* father the devil, and ye are desiring to be doing the lusts of your father. **He** himself was a murderer (from) the beginning, and he has stood not (in) the truth because there is no truth (in) him. **Whenever** he should be speaking falsehood, he is speaking (out of) his own; because his is a liar and *he is* the father of it. And because I Myself am speaking the truth, ye are not believing Me.” These are false prophets as Peter foretells 2Pe 2:1: “**But there arose** also false prophets (among) the people, as also false teachers will be (among) you, who will bring in stealthily sects of destruction, and *as* denying the Master *Who* bought them, *and* will bring upon themselves swift destruction.” They have their part in the second death, Re 21:8: “but to the fearful and unbelieving, and sinners and abominable ones, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *is* (in) the lake which is burning with fire and brimstone; which is *the* second death.”

Revelation 2:3

Thou did bear is past tense meaning this leader of the Church in Ephesus upheld or sustained the burden.

Thou are having is present tense meaning this leader is possessing endurance. Jesus knows of this endurance and this one is continuing such perseverance.

Thou have wearied not is perfect tense meaning this leader in the past fainted not and is having abiding results because of this. TR adds: “have labored.” Notice in the seven commendations Jesus gave to this leader of the assembly of Ephesus: (1) conduct; (2) service; (3) perseverance; (4) perceptive; (5) discerning; (6) soul-winning; (7) survivor.

Revelation 2:4

I am having is present tense meaning Jesus is holding continuously something against this leader. Jesus tells us if we are having against anyone, forgive, Mr 11:25: “And **when** ye should be standing *while* ye are praying, keep forgiving if anything ye are having (against) anyone; in order that also your Father *Who is* (in) the heavens may forgive you your offences.” The next churches, Jesus is having a few things against their leader in Pergamos, Re 2:14; and having against their leader in Thyatira, Re 2:20. So for only three of the seven churches, Jesus used these words of “having against.”

Thou left is past tense meaning this leader of the assembly in Ephesus departed from his first love. This first love is early love which is proof of the new life in Christ, 1Jo 3:13: “**Stop wondering**, my brethren, if the world is hating you.” Peter was asked this question several times: first, Jesus asked Peter, are thou loving me more than these? Joh 21:15: “**Therefore when** they dined, Jesus is saying to Simon Peter, Simon *son* of Jonas, are thou loving Me more than these? **He is saying** to Him, yea, LORD; Thou Thyself know that I am having affection for Thee. **He is saying** to him, keep feeding My lambs.” These

is plural masculine meaning the other apostles. The second time, simply are thou loving me? Joh 21:16: **“He is saying** to him again a second time, Simon *son* of Jonas, are thou loving Me? **He is saying** to Him, yes, LORD; Thou Thyself know that I am having affection for Thee. **He is saying** to him, keep shepherding My sheep.” Peter answered both times with the reply: I am having affection for thee. And the third and last time, Jesus asked Peter, as thou having affection for me? Peter’s answer was the same, Joh 21:17: **“He is saying** to him the third time, Simon *son* of Jonas, are thou having affection for Me? **Peter was grieved** because He said to him the third time, are thou having affection for Me? **And he said** to Him, LORD, Thou Thyself know all things; Thou Thyself are knowing that I am having affection for Thee. **Jesus is saying** to him, keep feeding My sheep.” Jesus is saying, so you are having affection for me? This is a challenge of Peter’s first two replies. Peter claimed that Jesus is omniscience as Jesus said in our passage that “I know,” Re 2:2. Peter lost his first love, and Jesus accepted still his friendship and exhorted him to keep feeding our Lord’s sheep. Peter denied Jesus three times and three times here the Lord forgave him with a threefold charge. So this leader in Ephesus was challenged like Peter, and if he repents like Peter, then his leadership will continue.

Revelation 2:5

Therefore means these things are so because Jesus knows all things.

Keep remembering is present tense imperative. This is the word of emphasis in this sentence. This verb means to call to mind. This is a continuous recalling of the cause of how this intense and enthusiastic devotion departed from his heart.

Thou have fallen is perfect tense meaning in the past this leader has fallen into disobedience, Heb 4:11: “Therefore **let us be diligent** to enter (into) that rest, lest anyone may fall (after) the same example of disobedience.” This will have abiding results unless this one repents. The whole law falls under to love our God with our whole heart and to love our neighbour as ourselves, Mt 22:36-40. This leader was on the mountain top and now is down in the valley. This one is backslidden as this one supplied not love in his faith, 2Pe 1:7: “**and the brotherly love** (in) that piety, **and the love** (in) that brotherly love.” For this moment, this one is blind and short-sighted, 2Pe 1:9: “for with whom **these things are not being present**, **he is** blind, short-sighted, *because* he has obtained forgetfulness of the purification of his old sins.” TR has a different verb which is compound of this verb and “out of.”

And repent is past tense imperative meaning as soon as this leader is remembering his sin, he will start to change his mind. His first love will be restored, and this one will heartily amend for his past sins by renewing his mind, Ro 12:2: “and stop being fashioned to this age, but keep transforming by the renewing of your mind, (for) ye are proving what the good and well-pleasing and perfect will of God *is*.”

And do is past tense imperative meaning this leader will start acting upon his feelings of loving his God. Love is not a feeling, but an act of volition to put God first. This is sacrificial of surrendering our will to the will of God. All three imperatives will occur at the same time as this leader will stop being selfish and start loving God and keep remembering continuously the point of his free-fall.

I am coming quickly is present tense meaning our Lord is continuously going to act on disobedience. It is better to go to Jesus which is repentance, than Christ comes to him which is judgment. Quickly is an adverb which means speedily as without delay. TR has the noun which does not make sense with a verb so MSS removed this word altogether.

I will remove is future tense meaning this leader will lose his assembly. It did not say that he will lose his salvation, but the church itself will be removed. The congregation has a responsibility to pray for their leader as many church splits happen because their leader is not right with God. In Ignatius’ Epistle to Ephesus it appears that this assembly is thriving in his letter as he was writing from Smyrna in AD 108. Did this church continue, it seems so because there was a council of Ephesus in AD 431.

Thou should repent is past tense subjunctive. This is based on the condition if this one will not repent.

Revelation 2:6

But “*alla*” here means nevertheless instead of the strong contrast of “*de*.” We could say “at least.”

Thou are having this. This is present tense of possessing this constant testimony.

Thou are hating is present tense meaning this leader is detesting continuously the works. Notice John did not say that this one hates people but hates the teaching.

Nicolaitans are found here and in the letter to Pergamos, Re 2:15. These were followers of Nicolas of Antioch, Ac 6:5: “And this word pleased before all the multitude; and they choose Stephen, a man *who* is full of faith and *the* Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.” This was the prevailing opinion of the early Church Fathers such as Irenaeus. It is possible of another person by this name who was from Corinth. This one was infamous for licentious practices. Their sin was supposed to be indulging in sin to better understand it.

Revelation 2:7

The one is the word of emphasis in this sentence. John is not writing now to the messenger of the assembly in Ephesus, but to the one which is anyone who has lost their first love.

Let him hear is past tense imperative meaning let anyone start hearing the message to the assemblies. Notice the assemblies are plural meaning not only this letter to Ephesus, but all the letters.

Is overcoming is present tense participle translated with the use of substantive modifying the article “to the one.” This verb means to conquer. This one is holding fast their faith even when others are persecuting or tempting them. The one who hears the Word and accepts it will have eternal life. In the parable of the sower, the one who hears the Word of God and receives it with joy, he has no root. The one who is hearing and understanding the Word is being born again, Mt 13:23: “But **the one** who was sowed (on) the good ground, this is the one who is hearing and understanding the word; who is bringing forth fruit indeed, and is producing one hundred, another sixty, another thirty.” So it is possible that this leader could be unsaved as only receiving the joy of first love, but the wording of leaving and doing again the first works suggests backsliding as referred to by Peter. This exhortation is not to the messenger, but to the one (anyone).

To eat is past tense infinitive with the use of purpose. We can eat out of the tree of life as Adam and Eve did so we can live forever, Ge 3:22: “And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.”

Paradise is found in three places: Lu 23:43: “And Jesus said to him, verily I am saying to thee, thou will be today (with) Me (in) Paradise.” 2Co 12:4: “that he was caught away (to) Paradise, and heard unutterable sayings, which was not lawful to man to speak, “and here. This was the original garden of delight and now heaven as declared here.

My God: it can be troublesome thinking Jesus would call God: “My God.” TR and MSS has only “God.” Other places in Scripture, Jesus calls His Father as My God: The personal pronoun is also found as Jesus cried on the cross, Mt 27:46: “and (about) the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? **That** is, My God, My God, why forsake Thou Me?” Jesus also said to Mary that his Father was my God and your God, Joh 20:17: “Jesus is saying to her, stop clinging to Me, for I have not yet ascended (to) My Father; but keep going (to) My brethren, and say to them, I am ascending (to) My Father and your Father, and My God and your God.” Jesus also said “in the temple of my God,” Re

3:12: “**The one** who is overcoming, I will make him a pillar (in) the temple of My God, and he will in no wise go out anymore, and I will write (upon) him the name of My God, and the name of the city of My God, the new Jerusalem, which is coming down (out of) heaven (from) My God, and *I will write upon him My new name.*”

Revelation 2:8

John was told to pen down the things which were past (chapter 1), the things which are (chapter 2 and 3), and the things which shall be hereafter (chapter 4-22). For John’s present time, there were seven churches in Asia Minor. John was told to write to the seven church leaders of these seven assemblies. The first letter was to Ephesus. Now the second letter is to Smyrna.

II. Letters to the seven churches (present), Re 2-3

B. Smyrna, Re 2:8-11

8 Write to the messenger of the assembly of Smyrneans, the First and the Last is saying these things, Who became dead and He lived; 9 I know thy works and tribulation and poverty; but thou are rich; and the blasphemy of the ones who are declaring themselves to be Jews, and they are not, but *they are* a synagogue of Satan. 10 **Stop** fearing **at all** the things which thou are being about to be suffering. **Behold**, the devil is being about to throw *some* (of) you (into) prison, in order that ye may be tried; and ye will have tribulation ten days. **Keep being** faithful (unto) death, and I will give to thee the crown of life. 11 **The one** who is having an ear, let him hear what the Spirit is saying to the assemblies; the one who is overcoming in no wise shall be injured (of) the second death.

Write is past tense imperative just in Re 2:1.

Messengers, is the word of emphasis in this sentence.

Smyrneans are those who live in Smyrna. This city is just north of Ephesus on the gulf of the Aegean. Polycarp was martyred in that city about AD 156. Even though the Turks massacred the Greeks, the Christians held on here better than any other city in Asia. It had good harbor facilities, plus it was at the end of a major road. Also it was surrounded by rich farmland. This city gave early royalty to the Romans about 195 BC and never wavered. So her historical pride was to worship Rome in her Caesar cult.



The first and the last is repeating the saying in Re 1:17.

Who became is past tense meaning Jesus was dead in the flesh. This is also repeating the language of Re 1:18.

He lived is past tense meaning Jesus resurrected from the dead. In Re 1:18, the language is “behold I am alive.”

Revelation 2:9

I know is the same verb and tense found in Re 2:1.

Thy works and tribulation and poverty are all three distinct items as each has an article to emphasize each claim. This leader has the same character in his deeds as the leader in Ephesus. The subtle difference is the leader in Ephesus had some troubles, but the one in Smyrna faced tribulation which means persecution which led to intensify their poverty. His poverty was his strength as the leaders who sought for wealth became unfit for the position, 1Ti 3:3: “not given to wine, not a striker, not greedy of base

gain, but gentle, not contentious, not loving money.” This testimony led to the only church of the seven which has survived, because they are rich in Christian virtues and eternal possessions. The assembly in Jerusalem was very poor but that Church did not last. The persecutions came by Domitian around AD 82. Christians were persecuted for having refused to offer incense to the genius of emperor. Christians suffered along with rebellious Jews who refused to pay a poll tax levied for the support of Capitolinus Jupiter. Under the reign of Emperor Domitian, Christians are persecuted because of their association with the Jews. This persecution continued as the next Emperor Trajan outlawed Christianity but did not seek them out. But Antoninus Pius felt differently and sought out the Christians and martyred Polycarp in Smyrna about AD 156. This continued with the next Emperor as Marcus Aurelius martyred Justin Martyr in Rome about AD 165. Persecution continued in the Roman Empire as Diocletian saw the decline of Rome and took it out on the Christians as he destroyed churches, burned scriptures, all civil rights were suspended, and sacrifice to the gods was required by all citizens about AD 303.

The blasphemy is the transliteration of the Greek word *blasphemos*. It means these ones are being impious in their speech of their Jewish heritage. They are not blaspheming God as being Jews, but they are bringing reproach against themselves because they want to keep the rituals of the Mosaic laws.

They are not, but a synagogue of Satan. They may be by human heritage but not spiritually, Ro 2:28 9:6. They put emphasis on salvation by the law and no one is justified through the law, Ro 3:20. Christians were not only persecuted by the Romans at Smyrna, the Jews of Smyrna were also among the most bitter of the Christian’s enemies as Eusebius mentions in Eccl. Hist. iv. 15. Synagogue is a transliteration of the Greek word *sunagoge*. It has the same connotation as *ekklesia* which both means assembly. Even though they assemble to worship God, their service is to Satan. This can be said for many Christian churches today.

Revelation 2:10

Stop fearing at all is present tense imperative. The Greek word “*medies*” is a compound of “not” and “one” meaning not at all. This adjective is the word of emphasis in this sentence. This leader should stop being afraid of the suffering taken place at the moment, Mt 10:28: “And fear **not** (because of) the ones who were killing the body, but were not being able to kill the soul; but rather ye should fear the One Who was being able to destroy both the soul and the body (in) Gehenna.” Jesus foretold that we will be hated because of his name, Mt 10:22: “And **ye will be** hated (by) all (on account of) My name; but the one who endured (to) *the* end, himself will be saved.” Christians today are being persecuted because of their beliefs. Jesus told his disciples not to stumble if persecution starts, Joh 16:1-4: “I have spoken **these things** to you in order that ye may not be offended. They will put you (**out of**) *the assemblies*; but an hour is coming in order that everyone who is killing you may think to be rendering service to God. And they will do **these things** because they knew neither the Father nor Me. But I have said **these things** to you, in order that when the hour should come ye might be remembering them that I Myself said to you; but I said not these things to you (from) *the* beginning because I was (with) you.”

Thou are being about to be suffering. Notice the present tense throughout these letters as these events were occurring at the time of John’s writings. This is not future revelation of a persecuted Church age. Peter in his first epistle wrote concerning the sufferings that were happening in his day, 1Pe 2:20: “For **what** glory is it if *while* ye are sinning and are being buffeted, will ye endure *it*? But **if** *while* ye are doing good and are suffering, ye will endure, this is acceptable (with) God.” Jesus told Ananias that Paul was going to suffer for our Lord’s name, Ac 9:16: “For **I** Myself will show to him how much it is necessary for him to suffer (for) My name.” Paul told Timothy that he did suffer, 2Ti 1:12: “(for) which cause also I am suffering these things; but I am not being ashamed, for I know Whom I have believed, and am persuaded that He is able to keep the deposit committed to *Him* of me (for) that day.” The verb suffer is present tense infinitive with the use of completing the verb are being about.

The devil here refers to those who are working for him as in the previous verse as being in the synagogue of Satan. God blames Satan for the trials these Christians are facing. The root trouble is that these people are serving the devil.

To throw is past tense infinitive with the use of completing the verb is being about. This is not simple words of persecution, but to the point of losing liberty, Mt 24:9,10: “**Then** they will deliver you up (to) tribulation, and will kill you; and ye will be hated (by) all the nations (on account of) My name. And **then** many will be offended, and they will deliver up one another and will hate one another.”

Ye may be tried is past tense subjunctive meaning the purpose of throwing them in prison was to test their faith. Notice here that Jesus is referring to the assembly instead of the messenger as it is now plural.

Ye will have tribulation ten days. Plural again to show that in the future, this assembly will be oppressed ten days. The verb is “to have” meaning to possess. The ten days is a time of proving, Da 1:12: “Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.” Ac 25:6: “And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.” Some try to put some figurative explanation to the significance of the ten days such as they were ten Roman Emperors who persecuted the Church. Remember that what seems possible should be taken literal. There is no need to put a symbol to something which can be historical.

Keep being is the word of emphasis in this sentence. This verb is present tense imperative of the word *ginomai* which means to become. Jesus is exhorting the messenger to keep continuously becoming the faithful servant. His testimony of trustworthiness is beyond reproach.

The crown of life is for those who are enduring temptation, Jas 1:12: “**Blessed** is the man who is enduring temptation; because *after* he became approved, he will receive a crown of life, which the LORD promised to the ones who were loving Him.” This is a wreath of victory. The crown was woven as a garland of oak, ivy, parsley, myrtle or olive, or in imitation of these in gold. It is the prize or reward. We will not carry these crowns for eternal glory, but for the glory of God, Re 4:10. Notice Jesus has nothing against this messenger as he did in the Ephesian assembly.

Revelation 2:11

The one is the word of the emphasis in this sentence. Jesus is not speaking to this messenger or assembly in particular, but anyone who is hearing the Spirit. This portion of “The one who is having an ear let him hear what the Spirit is saying to the assemblies;” is identical as in verse 7.

Is overcoming is present tense participle translated with the use of substantive modifying the article “the one.” The Christian is holding fast to the faith even unto death is the same as in verse 7 except there was in dative and here nominative.

Shall in no wise be injured is past tense in passive voice subjunctive. This is prohibitive of double negative. The subjunctive with negation makes this condition impossible to occur. There will be no harm or wrong to this one.

The second death is eternal damnation, Re 20:6,14: “The one who is having part (in) the first resurrection *is* **blessed**: the second death is not having authority (over) these ones; and the death and the Hades were cast (into) the lake of fire. **This** is the second death the lake of fire.” 21:8: “but to the fearful and unbelieving, and sinners and abominable ones, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *is* (in) the lake which is burning with fire and brimstone; which is *the* second death.” We are all appointed once to die, then the judgment, Heb 9:27: “And (**for**) **as much as** it is being apportioned to men once to die, and (after) this, judgment.” So the first universal challenge in the letter to the Ephesians was the tree of life. The second universal challenge is not partaking in the second

death. These are both sides of the coin of eternal life. One is entrance of paradise, and the other is redemption of judgment.

Revelation 2:12

John wrote a letter to the messenger of the assembly in Ephesus, then to the messenger of the assembly in Smyrna, now he is writing to the messenger of the assembly in Pergamos.

II. Letters to the seven churches (present), Re 2-3

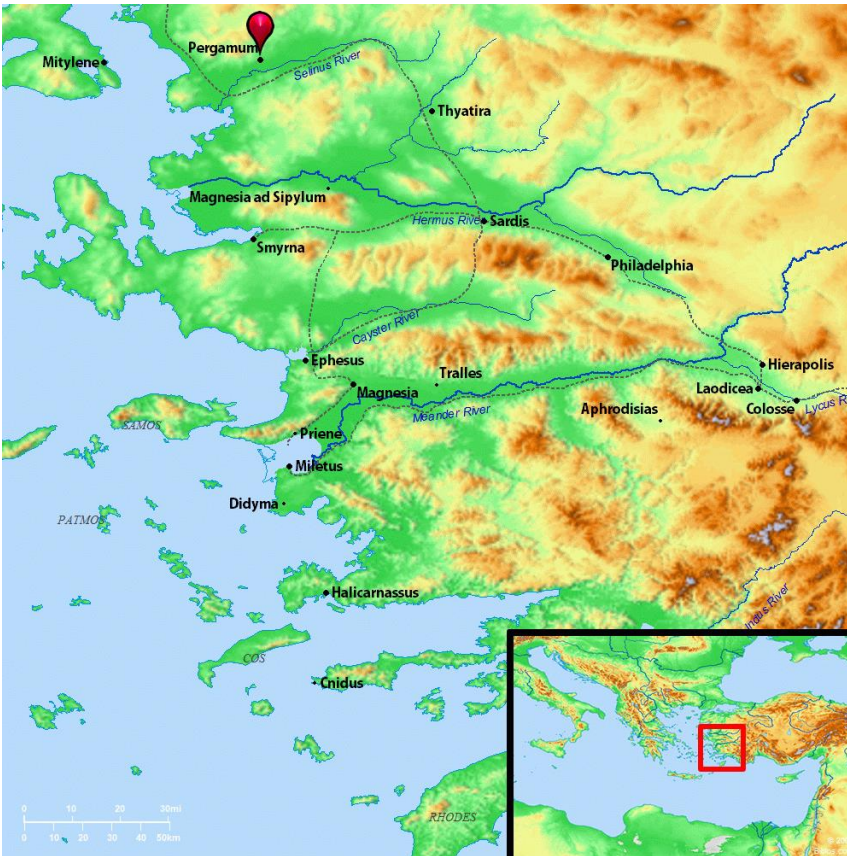
C. Pergamos, Re 2:12-17

12 Write to the messenger of the assembly (in) Pergamos, the One Who is having the two edged sharp sword is saying; 13 I know thy works and where thou are dwelling, where the throne of Satan *is*, and thou are holding fast My name, and thou denied not My faith even (in) the days (in) which Antipas My witness *was* faithful, who was killed (among) you, where Satan is dwelling. 14 But **I am having** a few things (against) thee because thou are having there *the ones who* are holding the teaching of Balaam, who taught Balak to throw a snare (before) the sons of Israel, and to eat things sacrificed to idols and things committed to fornication. 15 So also thou **thyselves are having** *the ones who* are holding the teaching of the Nicolaitans likewise. 16 Therefore **repent!** but if not, I am coming to thee quickly, and I will make war (with) them (in) the sword of My mouth. 17 **The one** who is having an ear let him hear what the Spirit is saying to the assemblies; to the one who is overcoming I will give to him a white pebble, and (on) the pebble a new name *which* has been written, which no one knew except the one who is receiving *it is knowing*.

Write is past tense imperative as was to the messenger of the assembly of Ephesus and Smyrna.

To the messenger are the words of emphasis in this sentence. This again like Ephesus and Smyrna, is the leader of that assembly.

Pergamos means height or elevation. The root word means tower. Of the structures which adorned the city, the most renowned was the altar of Zeus, which was 40 ft. in height. The establishment of the Romans of the province of Asia (not Asia Minor nor continent of Asia) made Pergamos its capital. Antipas was the first Christian martyred by the Roman state in AD 92. The people of Pergamum were inventors and innovators. They perfected a parchment made out of calfskin and built the world's first psychiatric hospital. Pergamum was also a well-known center for the arts. The city's theater seated ten thousand people a night. The acoustics were so good that a whisper on stage could be heard all the way in the top row. The city had three temples dedicated to the worship of the Roman emperor, another for the goddess Athena, and the Great Altar of Zeus, the king of the Greek gods.



[Video of Seat of Satan: Ancient Pergamum](#)

Two-edged sharp sword is described as the Word of God, Heb 4:12: “For the word of God is **living** and efficient, and sharper (than) every two-edged sword, even penetrating (to) *the* division both of soul and spirit, both of joints and marrows, and *is* a discerner of *the* thoughts and intents of *the* heart.” When our Saviour utters words, they can cut and penetrate deep into our hearts. Reproof cuts deep.

Revelation 2:13

I know thy works is the same as the letter to the messenger of Ephesus, Re 2:2; and Smyrna, Re 2:9.

Where thou are dwelling is present tense meaning this messenger is continuously inhabiting in face of the temptations and all the allurements to sin which is surrounding him. We say that we know not someone unless we walk in their shoes. So Jesus is saying that he knows this messenger because of where he lives.

Where the throne of Satan is at the temple of Zeus. The word throne is transliteration of the Greek word *thronos*. It means a chair of state or for someone special in that dwelling. The cult of Aesculapius at Pergamos had this special seat for the altar to Zeus.

Thou are holding fast my name. This verb is present tense meaning this messenger is continuously holding a teaching that this one refused to say Lord Caesar and continued to say Lord Jesus, 1Co 12:3: “wherefore I am knowing you, that no one *who* is speaking (in) *the* Spirit of God is saying *that* Jesus is accursed; and no one is being able to say *that* Jesus is LORD, except (in) *the* Holy Spirit.” (Martyrd. Polyc. 8).

Thou denied not my faith. The verb is past tense meaning this messenger refused not belief in Jesus which makes this objective genitive.

Antipas, according to Christian tradition, John the Apostle ordained Antipas as bishop of Pergamon during the reign of the Roman emperor Domitian. The traditional account goes on to say Antipas was martyred in ca. 92 AD by burning in a brazen bull-shaped altar for casting out demons worshiped by the local population. For anyone who refused to submit to this profane practice, death was imminent. Antipas, the only person mentioned by the glorified Christ, might have been a convert from pagan background or the son of a converted family. Absolute faith and total commitment to Christ are imperative in places like Pergamum. Satan had firmly entrenched his throne there. Those were cruel times when Antipas became the torch-bearer and vanguard of the church. The cruel emperor Titus Flavius Domitianus (81-96 A.D.), known as Domitian, was pursuing the course set by his predecessor Nero. During his reign the compulsory 'Dominus et Deus' worship was imposed, beginning in this dwelling place of Satan. To be an uncompromising follower of the Lord Jesus Christ in the imperial metropolis where Satan had established his throne was the boldest of commitments. Antipas' resolve to remain true to his Savior grew stronger even as his heart pained when he observed some from the assembly slipping into Balaamism and some to Nicolaitism. If Antipas was the first pastor of the Pergamean church, he had to wage a determined struggle against Satan's throne. He did not flinch or waver. Constantly combating Satan's throne without and conciliar intrusion within was the course of his heartfelt service to his living Sovereign Lord. The call of duty to his modern successor in any city requires the same dedication. My witness is appositional to Antipos which explains who this man was. This one was Jesus' witness, and the Greek word here is *martus* where we get the English word "martyr." The Lord Jesus Christ commented, "Antipas, my witness." In the original language, 'martyr' is the term used for the one bearing testimony to the redemptive act of the Savior, and also for the one who forfeits his life for his belief. In the period and setting to which Antipas belonged, witnessing boldly of the uniqueness and pre-eminence of Jesus Christ meant martyrdom. Jesus displayed this by saying that he was killed among you.

Faithful is an adjective with the use of predicate adjective with the verb to be supplied. As Faithful knew what to anticipate at Vanity Fair, Antipas foresaw the impending trial of fire awaiting him in Pergamum. Antipas was a God-pleasing witness because of his faithfulness. Who can claim to be an effective witness unless he or she is approved by the subject of his or her witness as 'My faithful one'? Being a witness of the Savior without being acknowledged by him as 'My faithful one' is a contradiction in terms. Notice this historical figure in AD 92 was murdered, how can this portrait the church period of after AD 313? This is putting the Church Age in prophecy where it is not intended.

Revelation 2:14

But I am having is present tense meaning Jesus is continuously possessing. This verb is the word of emphasis in this sentence. Jesus used *alla* again instead of *de* as in verse 4.

A few things (against) thee. The messenger of Ephesus had only one thing, Re 2:4. Also the leader in Thyatira had one thing, Re 2:20. But this messenger has a few things.

Thou are having is present tense meaning this messenger is continuously possessing in his assembly those who are holding the teaching of Balaam.

Are holding is present tense participle translated with the use of substantive modifying the ones who are added because the participle is accusative plural. This verb means these ones are taking a stronghold continuously on the assembly. These ones are conquering or seizing continuously by their teaching.

Balaam is mentioned by Peter as one who loved the wages of unrighteousness, 2Pe 2:15: "they went astray by having left the straight way, having followed in the way of Balaam, son of Bosor, who loved the reward of unrighteousness." This person is a type of using pernicious influence but is insincere. Jude mentioned him that he lived for reward, Jude 1:11: "**Woe to them!** Because they went **in the way** of Cain, and rushed to the error of Balaam for reward, and perished in the gainsaying of Korah." So that was his motive to instruct Balak, Nu 31:16: "Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD." At the instigation of Balak, at that time king of the Moabites, the elders of

the two nations were sent to Balaam to induce him, by means of a bribe, to pronounce a curse on the advancing hosts of the Israelites. Balaam knew the Lord, the Yahweh of the Israelites, but his knowledge was dimmed and corrupted by heathen conceptions. He knew enough of God to obey him, yet for a long time he hoped to win him over to his own selfish plan, Nu 23:4: “And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.” In the end Balaam fell, Nu 31:8: “And they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.” In our verse here, the messenger of the assembly of Pergamus, even though he stands against idolatry outside his church, he allows those in his assembly to advance their cause by advocating unholy alliance with the ungodly and worldly. This will turn the life of the church to the spirit of the flesh. The leader may not agree with this alliance, but he is permitting others in the assembly to persuade others.

Revelation 2:15

So also means likewise also that there is another thing our Lord has against this messenger. This is why this messenger has a few things which mean two, in addition to those who held the doctrine of Balaam.

Thou thyself are having is present tense with emphatic pronoun. This verb is the word of emphasis in this sentence.

Are holding is present tense participle translated with the use of substantive modifying the supplied plural pronoun as this participle is plural accusative. This verb is the same as the previous verse.

Nicolaitans are those were followers of Nicolas of Antioch, Ac 6:5. This was the prevailing opinion of the early Church Fathers such as Irenaeus. It is possible of another person by this name who was from Corinth. This one was infamous for licentious practices. Their sin was supposed to be indulging in sin to better understand it. The church of Ephesus also had this problem.

Likewise is an adverb meaning that the false teachers are pushing another doctrine in the same way. TR has in its place: “which I am hating.”

Revelation 2:16

Therefore is not found in TR.

Repent is past tense imperative meaning this messenger needs to change his mind concerning permitting those false teachers to pollute the assembly in Pergamos.

But if not, I am coming to thee quickly is the same wording given to the messenger in Ephesus, Re 2:5.

I will make war (with) them. The verb is future tense meaning Jesus will battle with those false teachers by the Word of God. This event will happen of Christ’s second return, Re 19:15: “And a sharp two-edged sword is going forth **(out of) His mouth**, in order that He may smite the nations (with) it; and He Himself will shepherd them (with) an iron rod; and He Himself is treading the press of the wine of the fury and of the wrath of God the Almighty.” Notice, Jesus is not going to make war with the messenger, but them who are the false teachers in the manner of Balaam and Nicolas.

Revelation 2:17

The one is the word of the emphasis in this sentence. “The one who is having an ear let him hear what the Spirit is saying to the assemblies; to the one who is overcoming” is the same wording as found in Re 2:7,11 “I will give to him” is also found in Re 2:7.

To eat is past tense infinitive with the use of purpose.

(Of) the manna which has been hidden. The verb is perfect tense in passive voice participle translated with the use of substantive modifying manna. Manna is genitive of preposition. This spiritual food is the meat of the Word which is the understanding the mysteries found in Scriptures, Eph 3:4: “ (by) which ye are being able *while* ye are reading *it*, to perceive my understanding (in) the hidden thing of Christ.”

A white pebble is used in ancient courts of justice where the accused were condemned by black pebbles and acquitted by white. TDNT says: “It may have been an amulet. It serves to ward off evil forces. The colour denotes its new and distinctive character or category.”

Revelation 2:18

John wrote to the first three messengers of the assemblies of Ephesus, Smyrna and Pergamos. Now he writes to the messenger in Thyatira.

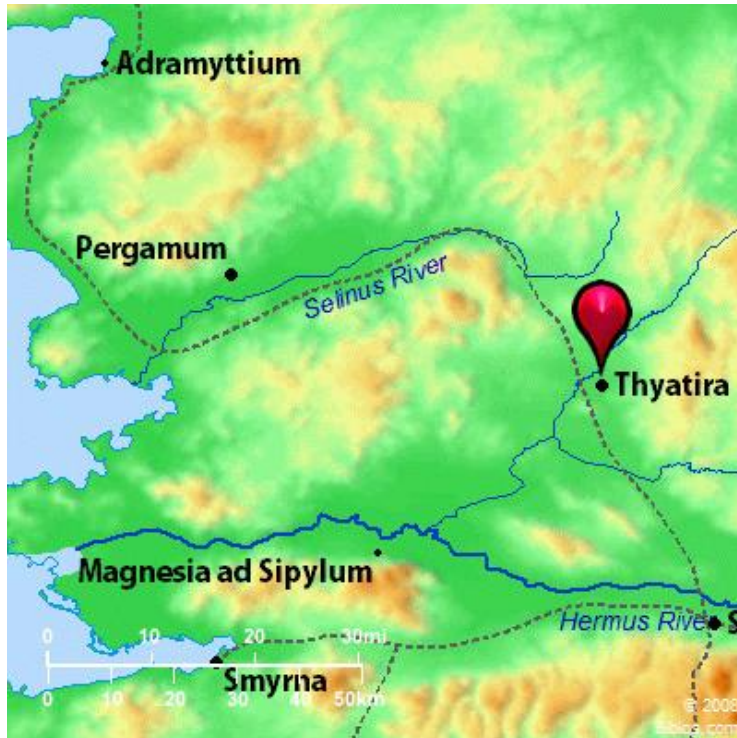
II. Letters to the seven churches (present), Re 2-3

D. Thyatira, Re 2:18-29

18 And write to the messenger of the assembly (in) Thyatira, the Son of God is saying these things, the One Who is having His eyes as a flame of fire *is*, and His feet *are* like fine brass; 19 I know thy works, and love, and service, and faith, and thy endurance, and thy works, and the last *will be* more than the first. 20 But **I am having** (against) thee that thou art forgiving your woman Jezebel, who is calling herself a prophetess, and is teaching and is misleading my bondmen, to commit fornication and to eat the things sacrificed to idols. 21 And **I gave** her time in order that she may repent and she is not willing to repent (of) her fornication. 22 **Behold**, I am throwing her (into) a bed, and the ones who are committing adultery (with) her (into) great tribulation, except they should repent (of) their works. 23 And I will kill **her children** (with) death; and all the assemblies will know that I Myself am the One Who is searching reins and hearts; and I will give to you each (according to) your works. 24 But I am saying **to you** to the rest who *are* (in) Thyatira, as many as are not having this teaching, who knew not the depths of Satan, as they are saying, I will not throw (upon) you any other burden; 25 holdfast nevertheless what ye are having, till I should come. 26 And **the one** who is overcoming and the one who is keeping My works (until) *the end will hold fast*, I will give to him authority (over) the nations; 27 and he will shepherd them (with) an iron rod; as the pottery vessels are being broken in pieces, as I also Myself have received (from) My Father; 28 and I will give to him the morning star. 29 Let **the one** who is having an ear, hear what the Spirit is saying to the assemblies.

To the messenger is the word of emphasis in this sentence.

Thyatira is a city in the Lycus River valley. It was a trade center for much of its natural resources. One of Paul's first converts was a native of Thyatira, Ac 16:14.



Dispensationalism

There are those who put all these churches into a time period throughout Church history. Below is the period of Thyatira Church. After reading this, we will look at why these churches cannot be periods of time. It is interesting to note here the derivation of the word “Thyatira.” It comes from two Greek terms that basically mean “continual burning” in the sense of burning incense or sacrifice. The Catholic system of worship revolves around the eucharist. This is not “the Lord’s table” that non-Catholics know. In the performing of the eucharistic rite, the Lord Jesus is offered up to God by the officiating priest and suffers anew, just as he did on Calvary, so that his Blood is shed again — a continual sacrifice. That Blood mystically fills the cup of the eucharist, just as the Lord’s Body is mystically broken again and offered to the penitent in the form of the blessed bread, or host. It is through receiving this “host” that sins are forgiven in the Catholic Church. Just as Jezebel in the Old Testament introduced the priests of Baal and false worship to the northern Kingdom of Israel, so the papacy has instituted idolatry and false worship in the church! The Lord says, “I have given her plenty of time to repent, but she hasn’t done it yet.” It has been more than 1,400 years since Gregory I established the modern-day papacy, and there is no sign that the Catholic Church is about to renounce any of its unscriptural practices any time soon. There are those who spiritualize this and put this letter as a time of 538 A.D. to the 1500’s when God’s people were supposedly led into idolatry and along with the saints being persecuted and killed.

Refuting Dispensationalism for Chapter 2 and 3.

The reasons why these churches cannot be periods of age are: (1) belief in the imminent return of Christ; (2) most churches had problems like Thyatira with idolatry such Pergamos had the teachings of Balaam and Nicolaitans. (3) The Mass was instituted earlier than this date even with the Jews, Jer 44:19. This bloodless sacrifice goes back to the times of Babylon. Hislop says: “Epiphanius states that the practice of offering and eating it began among the women of Arabia; and at that time it was well known to have been adopted from the Pagans.” The thin round wavers comes from the altars of Egypt. (4) Church History shows an earlier acceptance of transubstantiation. Early Church Fathers like Ignatius of Antioch wrote in AD 106: “they abstain from the Eucharist and from prayer, because they confess not the Eucharist to be the flesh of our Savior Jesus Christ, which suffered for our sins, and which the Father, of his goodness, raised up again.” Justin Martyr wrote in AD 150: “from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh.” Augustine in AD 400 quoted

Cyprian (AD 200): "For as Christ says 'I am the true vine,' it follows that the blood of Christ is wine, not water; and the cup cannot appear to contain his blood by which we are redeemed and quickened, if the wine be absent; for by the wine is the blood of Christ typified." We know the word to describe real presence did not occur until 1551. (5) Early pagan rituals entered the church quite early: holy water (AD 108-112); priesthood (early second century); Lent (AD 140); Infant baptism (AD 180); Councils (second century); sign of the cross (late second century); Purgatory (AD 230); Sprinkling for baptism (AD 257); Regional elders (AD 325); Easter (AD 325); confession to priests (AD 374); monasticism (AD 251); Transubstantiation (AD 350: Cyril of Jerusalem, Catechetical Lectures, XXII:8) introduction of the Mass (AD 350); Christmas (AD 360). So to say that this age started around AD 538 would do injustice to the church history and the doctrine of our Lord's imminent return. What we do see from all the churches is that the worship of idolatry whether your own pleasures as Ephesus; covetousness which leads to eating things sacrificed to idols as Pergamus; not abstaining from things sacrificed to idols as Thyatira; dead works as Sardis; and lukewarm as Laodicea. The only two churches who were not scolded were Smyrna and Philadelphia. The last point is saying that today we are living in the age of Laodicea, the assembly in Philadelphia was promised that they will see the hour of trial which is chapter four and beyond. Christ is coming soon and we will be caught up with him in the air and we will not see as Christians the great tribulation. So this doctrine of imminent return plays again saying that we living in the Church age, but not today as in the Laodicean age. This is not anti-dispensationalism but a well-meaning system by man will have faults. Such as calling the Church Age, the Age of Grace is incorrect. Salvation has always been saved by faith. It makes it sound like salvation was from the Law prior to Christ. But just because there are few flaws in this section, their literal reading from chapter 4-22 is very strong. Just because we find a few errors in KJV, do we throw it out to find another translation with their few errors?

Is having his eyes as a flame of fire. The verb is present tense meaning Jesus is possessing continuously eyes which are full of light and nothing can be concealed from his view. This shows the omniscience of our Lord.

His feet are like fine brass means the coming judgment when Jesus will tread the wicked under his feet, Re 1:15.

Revelation 2:19

They don't just claim to be Christians, they do works out of love for Christ and these works are the outward evidence of their true faith. It is believed, from the Greek meaning that the phrase "last to be more than the first" relates to the works of Thyatira, which means that this church experienced spiritual growth, 1Co 13:3: "And **if** I should give away in food all my goods, and if I should deliver up my body in order that I might being burned, but I should not be having love, I am being profited nothing." They could have Pure Religion, but only kept the first half and left out the latter which is: to be keeping oneself unspotted (from) the world, Jas 1:27: "Pure and undefiled **religion** (before) God, and *the* Father is this: to be visiting orphans and widows (in) their tribulation, to be keeping oneself unspotted (from) the world."

Revelation 2:20

But I am having (against) thee is the same of the other three letters except Pergamos adds a few things. TR adds: "a few things" for this letter.

Thou are forgiving your woman is present tense meaning this messenger is permitting his wife to lead astray God's servants.

Jezebel in Israel was the queen of evil as King Ahab persecuted God's prophets and promoted unrestrained sexual worship to Baal, 1Ki 16:31-33: "And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to

provoke the LORD God of Israel to anger than all the kings of Israel that were before him.” 18:4: “For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.” 21:25: “But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.” 2Ki 9:22: “And it came to pass, when Joram saw Jehu, that he said, *Is it peace, Jehu?* And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts *are so many?*”

Who is calling is present tense indicative but TR has present tense participle. The verb means she is exhorting herself.

A prophetess is someone who speaks future events or things hidden either by inspiration or by dreams and visions. There is nothing wrong for a female to be a prophetess as there were several, but she was teaching as having authority to mislead.

To commit fornication and to eat things sacrificed to idols is the same statement given by James at the Council in Jerusalem, Ac 15:20,29: “but to write to them to abstain (from) the pollutions of the idols and fornications and of the strangled and of the blood, to be abstaining from things sacrificed to idols and from blood and from what is strangled, and from fornication; (out of) which is keeping yourselves, ye will do well; farewell.” These verbs are past tense infinitives which are results of teaching and misleading. There was always problems with idols; 1Co 10:20: “But *I am saying* “**what** the nations are sacrificing, they are sacrificing to demons, and not to God; but I am not wishing *that* ye are becoming fellow-partakers with demons.” 1Jo 5:21: “Little children, **keep yourselves** (from) idols. Amen.”

Revelation 2:21

I gave her time is past tense meaning that this sin was going on for some time.

She may repent is past tense subjunctive meaning the purpose of this space of time is for the change of mind.

She is not willing is present tense meaning she is not continuously desiring to change her mind.

To repent is past tense infinitive with the use of completing the verb is willing. TR does not have these two verbs but uses the verb to repent in the past tense.

(Of) her fornication is spiritual idolatry.

Revelation 2:22

Behold is past tense imperative. This verb is the word of emphasis in this sentence. John used this before in Re 1:7,18 2:10.

I am throwing her (into) a bed. This verb is present tense meaning Jesus is casting her away as she committed the unpardonable sin of blaspheming the Holy Spirit of refusing the call of repentance. TR adds the personal pronoun with the verb.

The ones who are committing adultery (with) her. The verb is present tense participle translated with the use of substantive meaning these ones are being thrown away just like this woman.

(Into) great tribulation means those during the great tribulation will also commit idolatry as the great harlot, Re 17:1: “And one (of) the seven messengers who were having the seven bowls **came, and spoke** (with) me, saying, come here, I will show to thee the sentence of the great harlot, who is sitting (upon) the many waters.” The ones who are not saved at the end will not be caught up with the believers and will go through the great tribulation and will believe the lie, 2Th 2:11: “and (on account of) this God will send to

them a working of error, (for) *that* they believed the false *lie*;" and will continue to commit idolatry with this great harlot.

They should repent is past tense subjunctive meaning the condition is that they are to change their mind.

Revelation 2:23

Her children are those who are following her ways. This noun is the word of emphasis in this sentence.

I will kill (with) death is future tense meaning Jesus will put to death with death which is the second death.

All the assemblies will know is future tense meaning all the assemblies during Church history will know by experience of those who fall by committing idolatry. The fall of the Roman Empire, the heresies of the Roman Catholic Church and the extremists in the Islamic States are evidences that idolatry does not prosper. Then the lie at the start of the great tribulation and the absence of the Church (meaning there is no restrainer: the Holy Spirit) will revive the great whore to extreme idolatry.

I Myself am is quite a statement. Jesus himself is the great I AM.

The One Who is searching reins and hearts is present tense participle translated with the use of substantive modifying the one. Reins mean the inmost thoughts, and feelings. The heart is more than thoughts, but the passions, desires, appetites, affections, purpose and endeavours, Ac 1:24: "And while they were praying they said, Thou LORD, Knower of the hearts of all, show which one (of) these two Thou did choose," Ro 8:27: "but the One Who was searching the hearts knows what the mind of the Spirit is, because He is interceding (for) saints (according to) God." 1Pe 1:17: "And **if** ye are calling for yourselves on *the* Father Who is judging without regard of persons (according to) the work of each one, pass ye the time of your sojourn (in) fear."

Revelation 2:24

To you is the word of emphasis in this sentence. TR adds: "and." This does not make sense as "you" is plural, so who would the rest be?

To the rest is appositional to you. The contrast "*de*: but" shows they are those who are children "followers" of this woman "wife" of the messenger of the assembly of Thyatira.

As many as could be a great number or a limited number, only God knows.

Are not having this teaching. The verb is present tense meaning these ones are not possessing continuously this instruction. TR adds: "and."

Who knew not is past tense meaning these ones knew not by experience. The Nicolaitans taught that they should experience sin to overcome such. So those in Pergamos at that time had this problem, but not here, Re 2:15.

The depths of Satan mean the deep things of the devil. They experienced not this because they experience the riches in God, 1Co 2:10: "but God revealed *the hidden things* unto us (by) His Spirit; for the Spirit is searching all things, even the depths of God." These have their heavenly inheritance, Eph 3:18: "*because* ye were being rooted and were being founded (in) love in order that ye may be fully able to apprehend (with) all the saints what is the breadth and length and depth and height." We need to be not ignorant of his wiles, 2Co 2:11: "in order that we may not be overreached (by) Satan; for we are not being ignorant of his thoughts." We need to put our whole armour of God, Eph 6:11: "**Put on the panoply** of God, (for) ye might be able to stand (against) the artifices of the devil."

Any other burden is a quote from the council in Jerusalem which John attended, Ac 15:28: “For **it seemed good** to the Holy Spirit and to us, no further to be laying upon you burden than these necessary things.” These ones were not like those followers of Jezebel who were not abstaining from things sacrificed to idols, Ac 15:29: “to be abstaining from things sacrificed to idols and from blood and from what is strangled, and from fornication; (out of) which is keeping yourselves, ye will do well; farewell.”

Revelation 2:25

Hold fast is past tense imperative meaning those ones who are not following the teaching of Jezebel need not to waiver in the testimony (**what**) that they are possessing. The past tense demonstrates that their restraint can only be done if they continue to walk with the Lord. The Roman Catholic fallacies did not come overnight. It crept in when those who followed not; discarded their stand and did not hold fast in the battle.

Revelation 2:26

The one is the word of emphasis in this sentence.

Who is overcoming is present tense participle translated with the use of substantive modifying the article the one. This verb was used with the Church of Ephesus, Re 2:7; with the Church of Smyrna, Re 2:11; with the Church of Pergamos, Re 2:17; with the Church of Sardis, Re 3:5; with the Church of Philadelphia, Re 3:12; with the Church of Laodicea, Re 3:21, and here with the Church of Thyatira. So this means all seven assemblies have those who are overcoming. The dark ages seems like a time when there was no evidence of Christianity, but God always has a remnant. Even when Israel was carried away to Babylon, there was evidence of those who served not idols, such as Daniel, Jeremiah and others.

Authority (over) the nations. This is a reference from Ps 2:8: “Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.” God will share his victory of his enemies, Re 19:15: “And **he said** to him, well! good bondman; because thou became faithful (in) a very little, keep having authority (over) ten cities.” The faithful servant will have authority over cities, Lu 19:17: “And **he said** to him, well! good bondman; because thou became faithful (in) a very little, keep having authority (over) ten cities.” They will live and reign with Christ for a 1000 years, Re 20:4: “And I saw thrones; and they sat (upon) them, and judgment was given to them; and I saw the souls of the ones who had been beheaded (on account of) the testimony of Jesus, and (on account of) the word of God, and these ones did not homage to the beast, nor his image, and received not the mark (upon) their forehead, and (upon) their hand and they lived and reigned (with) Christ the thousand years.” Paul exhorted us that the saints will judge the world, 1Co 6:2: “Know ye not that the saints will judge the world? Yes! And if the world **is being judged** (by) you, are ye unworthy of the smallest judgments?”

Revelation 2:27

He will shepherd them is future tense meaning the ones who are overcoming and keeping Jesus’ words will govern as under-shepherds with Christ. The Psalmist tells of the Messiah ruling during the Millennium, Ps 2:7-9: “I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.”

(With) an iron rod is a sign of strength as the reign of Christ will share with the believers.

Pottery is only found here in the NT. This adjective means something made of clay.

Are being broken in pieces is present tense meaning the rule will be crushing. There will be no anarchy during the 1000 years of reign.

I Myself also have received is perfect tense meaning Jesus himself have claimed from the Father, Mt 11:27: “**All things** were delivered to Me (by) My Father and no one is knowing exactly the Son except the Father; nor anyone is knowing exactly the Father except the Son, and the Son should be willing to reveal *Him* to whoever.” Lu 22:29: “**And I** Myself am appointed for Myself to you, as My Father appointed for Himself to Me, a kingdom,” Joh 17:24: “Father, I am desiring **whom** Thou has given to Me in order that where I Myself am these also might be (with) Me, in order that they might be beholding My glory which Thou gave to Me, for Thou loved Me (before) *the* foundation of *the* world.”

Revelation 2:28

The morning star is symbolic name for Christ, Re 22:16: “**I** Myself Jesus sent My messenger to testify these things to you (in) the assemblies. **I** Myself am the Root and the Offspring of David, the bright morning Star.” This victor will have Christ himself.

Revelation 2:29

The one is the word of emphasis in this sentence. This saying is identical at the beginning at the universal challenge to the Church of Ephesus, Re 2:7; to the Church of Smyrna, Re 2:11; to the Church of Pergamos, Re 2:17; to the Church of Sardis Re 3:6; to the Church of Philadelphia, Re 3:13; to the Church of Laodicea, Re 3:22; and here to the Church of Thyatira. So all seven church received this universal exhortations.

Revelation 3:1

John in the previous chapter wrote to the first four messengers in Ephesus, Smyrna, Pergamos, and Thyatira. Below we will look at in recap of the good things, the problems, the consequences, the universal message and the attributes of Christ for each assembly.

The messenger in Ephesus had good deeds, troubles, perseverance; and hates those who indulge in sin; in Smyrna had good deeds, suffered persecution and poverty; in Pergamos had good deeds, dwelt in a horrible city and kept the faith; in Thyatira had good deeds, love, service, faith, and endurance.

The messenger in Ephesus lost his first love, in Smyrna feared death, in Pergamos permitted the teaching of covetousness and sinful indulgences, in Thyatira forgave his rebellious wife who was a false prophet and led astray his congregation to commit idolatry and to eat such. The congregation who followed not this woman needs to hold fast.

The messenger in Ephesus will lose his church; in Smyrna will get the crown of life; in Pergamos, the false teachers will face battle in the second coming; in Thyratira, this type of false prophetess will surface again in the great tribulation and her followers will die.

Universal message of hearing the Spirit is: first to eat out of the tree of life; not to see second death; to receive spiritual food for the mysteries of God and a not guilty verdict; and finally to be rulers over the nations and eternal estate.

Attributes of Christ: omnipresent; eternal; Word of God; omniscience and righteous judgment.

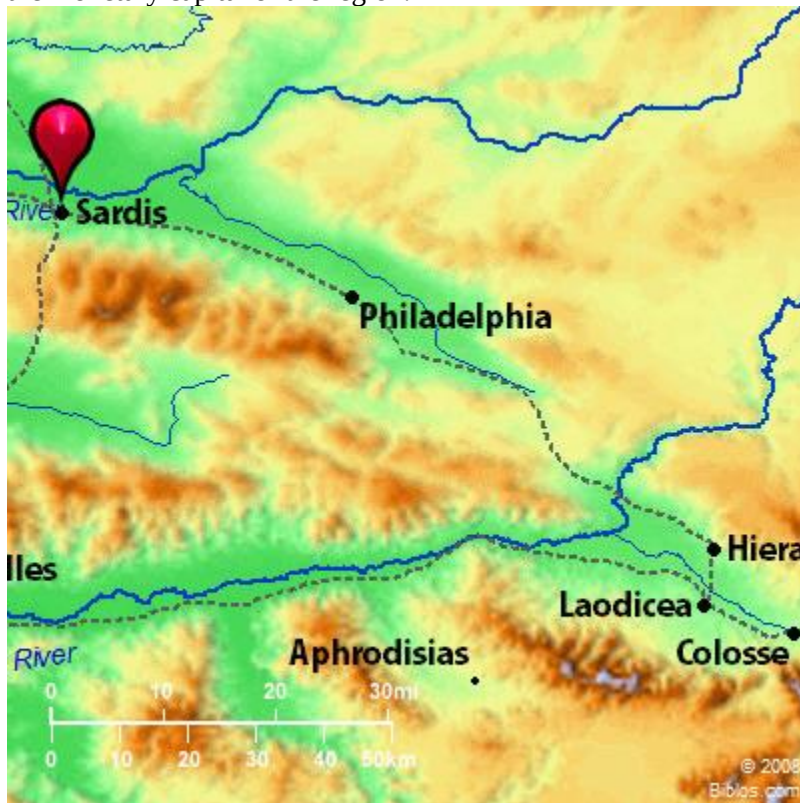
II. Letters to the seven churches (present), Re 2-3

E. Sardis, Re 3:1-6

1 And write **to the messenger** of the assembly (in) Sardis, the One Who is having the seven Spirits of God and the seven stars is saying these things; I know thy works, that thou are having a name that thou are living, and thou are dead. 2 **Keep being** watchful, and be strengthened in the rest of the things that remain which were being about to be throwing away; for I have not found thy complete works (before) My God. 3 Therefore **keep remembering** how thou have received and thou heard, and keep guarding, and repent; therefore if thou should not watch I will come (upon) thee as a thief *is coming*, and thou shall in no wise know what hour I will come (upon) thee. 4 **Thou are having** a few names also (in) Sardis, which defiled not their garments, and they will walk (with) Me (in) white, because they are worthy. 5 **The one** who is overcoming, the same will clothe himself (in) white garments; and I will in no wise blot out his name (from) the book of life, and I will confess his name (before) My Father and (before) his messengers. 6 Let **the one** who is having an ear, hear what the Spirit is saying to the assemblies.

To the messenger is the word of emphasis in this sentence. This is the same address as all seven churches.

Sardis is the city was the capital of the province of Lydia and was located in the Hermas River valley northeast of Ephesus. An impressive acropolis overlooks the site. The major feature in this city was a temple to Artemis, the goddess of love and fertility. Because the city was built in a mountainous region it was a natural citadel. It was the capital of the Lydian Empire and was still an important city during the Roman Empire. Sardis had become famous for their abilities in arts and crafts. They made lavish use of the local brightly colored and semi-precious stones such as fire opal and banded agate. The Sardians also had a process in which they used blue chalcedony that they mined nearby. Their jewelry was renown throughout the empire. Some historians claim that Sardis was the first city to mint coinage using the precious metals; gold and silver. The nearby mountains were dotted with gold mines thus making the city the monetary capital of the region.



I know thy works is perfect tense of *oida* which is always translated in present tense without linear. This is intellectual knowledge as Jesus is omniscience. The leader's works are plural meaning that this messenger was active as he was doing things such as having programs, and reaching out to the surrounding community. He was a hard-working man.

Thou are having a name is present tense meaning this one is continuously possessing a title that he is a busy minded person. So on the outward appearance to others; he is striving for the Lord.

And thou are dead means to others he is alive and at the same time these are dead works, James says the spiritual braggart has dead faith, Jas 2:17,20,26: "So also that faith is dead (by) itself if it should be not having works. But are thou willing to know, O empty man that this faith is dead (apart from) works? For **as** the body is dead (apart from) *the* spirit, so also that faith is dead (apart from) its works." Some may say that this messenger was not saved, Eph 2:1,5: "And *because* ye are dead in offences and sins, also *because* we are dead in offences, He quickened *us* with Christ; ye are saved by grace;" Col 2:13: "And *although* **ye** are dead (in) the offences and in the uncircumcision of your flesh, He quickened together you (with) Him, having forgiven us all the offences." But is this one twice dead? Jude 1:12: "**These ones** are sunken rocks (in) your love feasts, *while* they are feasting together *with you* fearlessly, and are pasturing themselves; clouds without water, *which* are carried about (by) winds; autumn trees, *which are being* without fruit, twice dead *which* are rooted up." This leader was working on his own strength as showing a form of piety, but denying the power of it, 2Ti 3:5: "having a form of piety, but denying the power of it. And keep turning away thyself from these." Zec 4:6: "Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts." Was his works found worthless? Tit 1:6: "if anyone is unimpeachable, husband of one wife, having believing children, not (under) accusation of dissoluteness or insubordinate." This one may be serving his own belly, Ro 16:18: "For **such** are serving not our LORD Jesus Christ, but their own belly; and (by) the kind speaking and praise they are deceiving the hearts of the innocent." This is a paradox that while he is living, he is rapidly dying, Lu 16:15: "**And** He said to them, ye yourselves are the ones who are justifying themselves (before) men, but God is knowing your hearts; for the highly thought of (among) men *is* an abomination (before) God."

Revelation 3:2

Keep being is present tense imperative of the verb *ginomai* which means keep becoming.

Watchful is present tense participle translated with the use of periphrastic modifying the verb to become. The present tense displays the continuous of being vigilant as the Lord may come, Mt 24:42: "Therefore **keep watching**, for ye know not in what hour your LORD is coming."

Be strengthened is past tense imperative. This one needs to make stable while he still has life, but in grave peril. Titus had to set things right in Crete, Tit 1:5: "For **this cause I left thee** (in) Crete, in order that thou may go on to set right the things which is lacking, and may appoint elders (in) every city, as I myself ordered thee." The past tense shows that this leader has not started to fix his spiritual complacency. The one in Ephesus lost his first love, this one is becoming a traditionalist without regard for the guidance of the Holy Spirit. So this strengthening is by God, not his own effort.

In the rest that remain is an adverb modifying be strengthened meaning the important things of the heart needs to be addressed, Mt 23:25,26: "**Woe** to you, scribes and Pharisees, actors, for ye are cleansing the outside of the cup and of the dish, but they are being full (of) plunder and unrighteousness within. Blind **Pharisees**, cleanse first the inside of the cup and of the dish, in order that the outside of them may become also clean."

Were being about is imperfect tense meaning this leader was intending to do something about his problem. TR has present tense instead of imperfect tense. This is optimism being in the imperfect tense as it is a past problem which can be resolved.

To be throwing away is present tense infinitive with the use of modifying the verb were being about. This verb is a compound word meaning from and to scatter. TR & MSS has the word "to die," in the past

tense infinitive. The neuter plural article “**which**” is not individuals, but they are many traditions which this leader is holding unto.

I have not found is perfect tense meaning Jesus has not discovered, recognised or detected his works.

Complete is perfect tense participle translated with the use of simple adjective modifying works. The perfect tense shows that this leader had only partial works meaning these works were not done for the glory of God but are works of the flesh. These works did not measure up to God’s standard.

(Before) My God is a testimony before God not men. TR does not have “my.” Jesus called God as his before, Mt 27:46: “and (about) the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? **That** is, My God, My God, why forsake Thou Me?” Joh 20:17: “Jesus **is saying** to her, stop clinging to Me, for I have not yet ascended (to) My Father; but keep going (to) My brethren, and say to them, I am ascending (to) My Father and your Father, and My God and your God.”

Revelation 3:3

Therefore is referring to his dead works and how he needs to rely on the Lord.

Keep remembering is present tense imperative meaning this leader needs to keep recalling to his mind. This verb is the word of emphasis in this sentence. Because he does not have perfect works before God, he needs to keep bringing back to memory how this state of heartless condition occurred. The constant activities of pleasing people without consulting God bring despair.

How thou have received and thou heard. The first verb is perfect tense and the second is past tense. The memory was of the time when this one has received the Gospel, and how this one heard at that time. This one may be backslidden as Peter shows that he was blind and short-sighted because he has obtained forgetfulness of the purification of his old sins, 2Pe 1:9: “for with whom these things are not being present, he is blind, short-sighted, *because* he has obtained forgetfulness of the purification of his old sins.”

And keep guarding, and repent. This first verb is present tense imperative and the second is past tense imperative. This means keep watching for our Lord’s return, and before this, change his mind on how to process these works. It cannot be done in the flesh, but in the Spirit. This leader needs the fullness of the Holy Spirit, Ro 15:30: “**But I am exhorting you**, brethren, (by) our LORD Jesus Christ, and (by) the love of the Spirit, *that ye* strived together with me (in) the prayers (for) me (to) God.”

Therefore again is referring to keep watching and make sure there is a change of heart.

If thou should not watch is past tense subjunctive meaning the condition of not completing the task just mentioned will not bring readiness.

As a thief is a common exhortation to be prepared for our Lord’s return, Mt 24:43: “But ye are knowing **this**, that if the master of the house had known in what watch the thief is coming, he watched, and permitted not to be dug through his house.” 1Th 5:2,4: “for ye yourselves know accurately that the day of *the* LORD is so coming as a thief (by) night; But **ye** yourselves, brethren, are not (in) darkness, in order that that day as a thief may overtake you.” 2Pe 3:10: “But the day of the LORD **will come** as a thief (in) *the* night, (in) which the heavens will pass away with rushing noise, and the elements will be dissolved burning with heat, and the earth and the works (in) it will be burned up.” Re 16:15: “**Behold**, I am coming as a blessed thief *is* the one who is watching, and is keeping his garments, in order that naked *one* might not be walking, and they are seeing his shame.”

Thou shall in no wise know is past tense subjunctive with double negation. This one will certainly not know personally the time of our Lord’s return. This leader has not prepared himself for his Lord’s return.

What hour is not known intellectually by man, Mt 24:36: “But **(concerning) that day** and hour no one knows, not even the messengers of the heavens, but My Father only.” Therefore we need to keep watching, Mt 24:42: “Therefore **keep watching**, for ye know not in what hour your LORD is coming.” Also keep being ready, Mt 24:44: “**(Because of) this** keep being ye also yourselves ready; for the Son of man is coming in what hour ye are not thinking.”

Revelation 3:4

Thou are having is present tense meaning this leader is continuously possessing a remnant in Sardis. This verb is the word of emphasis in this sentence.

A few names are referring to persons, Ac 1:15: “And (in) those days Peter stood up (in) *the* midst of the disciples *and said*; and *the* number of names was (upon) this about a hundred and twenty,” Re 11:13: “And (in) that hour a great earthquake came to pass, and the tenth of the city *fell*, *and names* of seven thousand men *were killed* (in) the earthquake. And the rest became afraid, *and gave glory* to the God of the heaven.”

Defiled not their garments. The verb is past tense meaning these persons soiled not themselves by fornication and adultery, 1Co 8:7: “But the knowledge *is not* (in) all: but some with the conscience of the idol until now are eating as sacrificed to an idol, and their conscience which is being weak is being defiled.” Some were maintaining outwardly works and activities, but these ones refused to adapt themselves to the luxury and pleasures of their pagan environment. The ones who soiled their clothes were figuratively living in sinful delights.

They are worthy means those who soiled not their clothes and stayed pure and deserve the praise from God. They are valuable to uphold the holiness of God.

Revelation 3:5

The one is the word of emphasis in this sentence.

Will clothe himself is future tense in middle voice. This compound verb consists of around and to throw meaning to fling around one.

In white garments means our spiritual bodies in the risen life will be clothed upon in a heavenly tabernacle, 2Co 5:1,4: “For **we know** that if our earthly house of the tabernacle should be destroyed, we are having a building (from) God, a house not made with hands, eternal (in) the heavens. For also **the ones** who are (in) the tabernacle are groaning *as* being burdened; since we are not wishing to be unclothed, but to be clothed upon, in order that the mortal may be swallowed up (by) life.” Re 19:8: “And **it was given** to her in order that she may clothed herself in fine linen, pure and bright *linen*; for the fine linen is the righteousness of the saints.”

I will in no wise blot out is future tense with double negation meaning there is no possibility erasing their names. This compound verb consists of out of and to rub over.

The book of life is where all the believer’s names are kept, Php 4:3: “and I am asking also thee, true yoke-fellow, keep assisting yourselves these *women*, who strove together with me (in) the glad tidings, (with) also Clement, and the rest of my fellow-workers, whose names *are* (in) *the* book of life.” Re 20:12: “**And I saw the dead**, the small and the great, *who* were standing (before) God, and books were opened; and another book was opened, which is of life and the dead were judged (out of) the things which had been written (in) the books (according to) their works.” Not having your name in this book means this

one will be thrown into the lake of fire which is the second death, Re 20:14: “and the death and the Hades were cast (into) the lake of fire. **This** is the second death the lake of fire.”

And I will confess his name is future tense meaning Jesus will declare openly in front of our Heavenly Father and before God’s angels. TR & MSS has the verb to confess out.

Revelation 3:6

The one is the word of emphasis in this sentence. This exhortation is given to all seven churches.

Revelation 3:7

John wrote concerning the things which are of seven letters to the seven messengers in Ephesus, Smyrna, Pergamos, Thyatira and Sardis. Now he is writing to this next messenger in Philadelphia.

II. Letters to the seven churches (present), Re 2-3

F. Philadelphia, Re 3:7-13

7 And write **to the messenger** of the assembly (in) Philadelphia, the Holy, the True, the One Who is having the key of David, the One Who is opening and no one will shut him, except the one who is opening and no one will open, is saying these things: 8 I know thy works, behold, I have set (before) thee an opened door, which no one is being able to shut it; because thou are having little power, and thou kept My word, and thou denied not My name. 9 **Behold**, I am giving (out of) the synagogue of Satan the ones who are declaring themselves to be Jews, and are not, but are lying; behold, I will make them in order that they might come and may do homage (before) thy feet, and may know that I loved thee. 10 Because **thou kept** the word of My endurance, I Myself also will keep thee (out of) the hour of trial which is being about to be coming (upon) the whole habitable world, to try the ones who are dwelling (upon) the earth. 11 **I am coming** quickly: keep holding fast what thou are having, in order that no one may take thy crown. 12 **The one** who is overcoming, I will make him a pillar (in) the temple of My God, and he will in no wise go out anymore, and I will write (upon) him the name of My God, and the name of the city of My God, the new Jerusalem, which is coming down (out of) heaven (from) My God, and *I will write upon him* My new name. 13 Let **the one** who is having an ear, hear what the Spirit is saying to the assemblies.

To the messenger is the word of emphasis in this sentence.

Philadelphia means brotherly love. This city was in Asia Minor. It was built by Attalus II Philadelphus, whose name it bore. He was king of Pergamus. The soil was extremely favourable to the growth of vines. Only the messenger in Philadelphia and Smyrna received unmixed praise. This city was nearly destroyed several times by earthquakes, but a small town called Allah-shehr “the city of God” still exists today. There are some 1,000 Christians there today.



The Holy, the True are two names given to portrait Jesus. Jesus is called by the devils the Holy One, Mr 1:24; testified by Peter, Ac 4:27,30; Peter exhorted us to be holy as he is holy, 1Pe 1:15,16. Jesus is the true bread, Joh 6:32; the true vine, Joh 15:1; his essence is truth, 1Jo 5:20; and Jesus is the truth, Joh 14:6.

Who is having is present tense participle translated with the use of substantive modifying the article the one.

The key of David is from Isa 22:22: “And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.” Jesus is having the keys of the Hade and of the death, Re 1:18.

Will shut him, except the one who is opening. TR and some MSS has: “is shutting he is shutting.”

Revelation 3:8

I know thy works is told to all the churches.

Behold is said to Smyrna, Thyatira, Laodicea, and twice to Philadelphia.

I have set is perfect tense meaning Jesus has granted a good opportunity for missionary effort. The perfect tense means this gift was bestowed in the past and is having abiding results.

Opened is perfect tense participle translated with the use of simple adjective modifying door. The perfect tense means this opportunity was given in the past and is having abiding results.

Which has a reference to the “door.” TR has “and” instead of “which.”

To shut is past tense infinitive with the use of completing the verb “is being able.”

Little power probably means this messenger was from a lower class which gave him little influence and weight in Philadelphia.

Thou kept My word is past tense meaning this leader observed Jesus' word as the apostles before him, Joh 17:6: "**I manifested** Thy name to the men whom Thou has given to Me (out of) the world; they were Thine, and Thou has given them to Me; and they have kept Thy word."

And thou denied not My name is past tense meaning this messenger of the assembly of Philadelphia uttered Jesus' name for the sake of the Gospel, Ac 2:38: "And Peter said (to) them, repent, and let each of you be dipped (in) the name of Jesus Christ, (for) remission of sins, and ye will receive the gift of the Holy Spirit." 4:12: "And there is **not** salvation (in) any way even one other; for neither there is another name (under) the heaven which has been given (among) men, (by) which it is necessary for us to be saved." 9:29: "and he was speaking and was discussing (with) the Hellenists; but these ones were taking in hand to put him to death." 15:26: "men *who* had given up their lives (for) the name of our LORD Jesus Christ." Php 2:9,10: "Wherefore also God highly exalted Him and granted to Him a name which is (above) every name; in order that (at) the name of Jesus every knee may bow of *beings* in heaven and on earth and under the earth;" he was afflicted for Christ's name's sake, Mt 24:9: "**Then** they will deliver you up (to) tribulation, and will kill you; and ye will be hated (by) all the nations (on account of) My name." Ac 5:41: "Therefore these ones were departing rejoicing (from) *the* presence of the Sanhedrim that they were accounted worthy to be dishonored (for) the name of Jesus."

Revelation 3:9

Behold is the word of emphasis in this sentence.

The synagogue of Satan is the same as found in Re 2:9.

But are lying is not found in Re 2:9. This verb is present tense meaning these ones are continuously speaking deliberate falsehoods, Joh 8:44: "Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." They are walking in darkness, 1Jo 1:6: "**If** we should say that we are having fellowship (with) Him and should be walking (in) that darkness, we are lying and are not doing the truth."

I will make them is future tense meaning Jesus will cause them to respect this leader.

They may come and may do homage and may know are all past tense subjunctive. This is the purpose of what Jesus intends to force them to do. This language is based on Isa 45:14: "Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God is in thee; and *there is none else, there is no God.*" 60:14: "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel." This is not expecting worship but respect. In the Old Testament, the Israelites expected the Gentiles to respect their worship, now it is reversed. The chosen people rejected their Messiah, now the Jews need to hear the Gospel and join the Gentiles worshipping the true God. The final purpose is to experience that Jesus loved this messenger.

I loved thee is past tense meaning Jesus loved this messenger, Isa 43:4: "Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life." Jesus loved the young man even though he did not love the Saviour, Mr 10:21: "And Jesus looked upon him *and loved him, and said* to him, one thing is lacking to thee: keep going, as much as thou are having sell and give to *the* poor, and thou will have treasure (in) heaven; and come, keep following Me, having taken the cross." God so loved the world, Joh 3:16: "For **thus** God loved the world so that He gave His only begotten Son, in order that everyone who is believing (on) Him may not perish, but might be having eternal life." But men loved darkness, Joh 3:19: "And **this** is that judgment, that the

Light has come (into) the world, and men loved the darkness rather than that Light; for their works were evil.” The Jewish leaders loved the praise of men, Joh 12:43: “For **they loved** the glory of men more than the glory of God.” Jesus loved his disciples unto the end, Joh 13:1: “Now (before) the feast of the Passover, *because* Jesus knew that His hour has come in order that He may depart (out of) this world (to) the Father, He loved His own which *were* (in) the world *and He loved them* (to) *the end*.” We need to love one another as Jesus loved us, Joh 13:34: “I am giving to you **a new commandment**, in order that ye might be loving one another; according as I loved you, in order that ye yourselves also might be loving one another.” The Father loved Jesus, so Jesus loved us, Joh 15:9: “**As** the Father loved Me, I Myself also loved you: abide (in) My love.” Jesus loved the church, Eph 5:25: “Husbands, **keep loving your own wives**, even as also the Christ loved the assembly, and gave up Himself (for) it.” TR adds the personal pronoun with the verb to translate as emphatic: I Myself.

Revelation 3:10

Thou kept is past tense meaning this leader observed Jesus’ word.

Of my endurance is objective genitive as Jesus’ word brings patience, 2Th 3:5: “But may **the LORD** direct your hearts (into) the love of God, and (to) the patient waiting for Christ.” This messenger grew in faith as faith comes by hearing the word of God, Ro 10:17: “**So** that faith *is* (by) report, but that report *is* (by) *the* word of God.” When Jesus returns will he find faith? Lu 18:42: “And Jesus said to him, receive sight: thy faith has healed thee.”

I Myself also will keep thee is future tense meaning that Jesus himself will keep this servant as Jesus was keeping his disciples, Joh 17:12: “**When** I was (with) them (in) the world I Myself was keeping them (in) Thy name whom Thou has given to Me I guarded, and no one (of) them perished, except the son of perdition *perished*, in order that the scripture may be fulfilled.” This protection is not only for this messenger, but all who believe on his name, because God destined us not for wrath, 1Th 5:9: “because God destined not us (for) wrath, but (for) obtaining salvation (through) our LORD Jesus Christ.” This means the Church will not go through the great tribulation as those who follow the teachings of Jezebel, Re 2:22: “**Behold**, I am throwing her (into) a bed, and the ones who are committing adultery (with) her (into) great tribulation, except they should repent (of) their works.”

(Out of) the hour of trial is the time of the Great Tribulation, 1Th 4:15-17: “For **this** we are saying to you (in) *the* word of *the* LORD, that we ourselves the living ones who are remaining (to) the coming of the LORD, shall in no wise anticipate the ones who fell asleep; because the LORD Himself will descend (from) heaven (in) a shout of command, (with) arch-messenger’s voice and (with) a trumpet of God, and the dead (in) Christ will rise first; then we ourselves the living ones who are remaining, will be caught away together (with) them (in) *the* clouds (for) *the* meeting of the LORD (in) *the* air, and thus we will be always (with) *the* LORD.” The appearing brings hope that the believers will not face such judgment, but rather we will be looking for our Lord to come, Tit 2:13: “awaiting the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ.” Jesus is not requesting that the believers be taken out of the world then, but that God would protect them out of the evil, Joh 17:15: “I am **not** making request in order that Thou may take them (out of) the world, but in order that Thou may keep them (out of) the evil.” The hour of trial will be difficult days.

To be coming is present tense infinitive with the use of completing the verb is being about. This means that the hour of trial is continuously coming (no one can stop it!) upon the whole world. This great tribulation will be explained later as Daniel’s 70th week. But for now here is what the prophet Zephaniah has to say, Zep 1:14-18: “The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly. That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against

the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." And the warning from our Lord Jesus, Lu 21:32-36: "**Verily** I am saying to you, this generation shall in no wise pass away until all should take place. **The heaven** and the earth will pass away, but My words shall in no wise pass away. But **keep taking heed** to yourselves, lest your hearts should be laden (with) surfeiting and drinking and cares of life, and suddenly that day should come (upon) you; for as a snare *is* it will come (upon) all the ones who are sitting (upon) all the face of the earth. Therefore **keep watching** (at) every season praying, in order that ye may be accounted to escape all which were being about to be coming to pass, and to stand (before) the Son of man."

To try is past tense infinitive with the use of completing the verb is being about.

Who are dwelling is present tense participle translated with the use of substantive modifying the article "the ones."

Revelation 3:11

I am coming quickly the word of emphasis in this sentence. TR adds first: "Behold."

Keep holding fast is present tense imperative meaning this leader needs to keep conquering his blessed hope of Christ's appearing.

May take is past tense subjunctive meaning the purpose of steadfastness is holding on to **the crown** of looking for his appearance. This will be a crown of rejoicing, 1Th 2:19: "For **what** is our hope or joy or crown of boasting? Or *are* **not** even ye yourselves (before) our LORD Jesus (at) His coming?"

Revelation 3:12

The one is the word of emphasis in this sentence.

Is overcoming is given to all seven churches.

A pillar is accusative of manner. The apostles such as James and Peter were pillars of the Church, Ga 2:9: "and *after James and Cephas and John*, who were appearing of repute to be pillars have known the grace which has been given to me, *gave* to me and Barnabas *the right hands* of fellowship, in order that we ourselves *might be going* (to) the nations, and they themselves (to) the circumcision." The house of God is the pillar of the truth, 1Ti 3:15: "but if I should be delaying, in order that thou may know how it is necessary to be conducting oneself (in) *the* house of God, which is *the* assembly of *the* living God, pillar and base of the truth."

The new Jerusalem is declared later in Re 21:2,10: "And I saw **the Holy city**, new Jerusalem, *which* was coming down (from) God (out of) the heaven, *which* had been prepared as a bride *who* had been adorned for her husband. And **he carried me away** (in) *the* spirit (to) a great and high mountain, and showed to me the great city, the holy Jerusalem, *which* was descending (out of) the heaven (from) God."

Revelation 3:13

The one is the word of emphasis in this sentence. This sentence is found in all seven letters to the seven messengers.

Revelation 3:14

John wrote to the seven messengers of the seven assemblies. First to the leader in Ephesus; in Smyrna; in Pergamos; in Thyatira; in Sardis; in Philadelphia; and now finally in Laodicea.

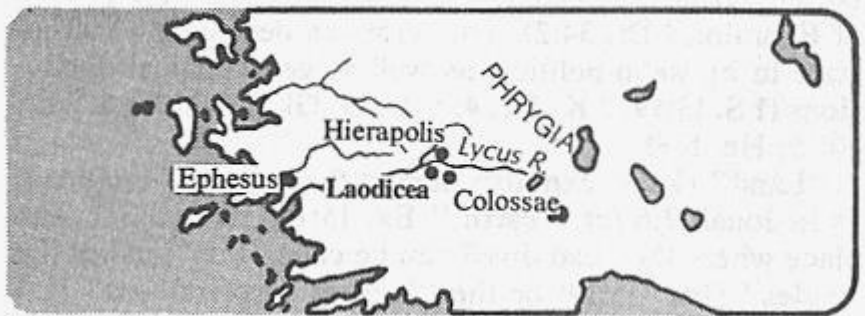
II. Letters to the seven churches (present), Re 2-3

G. Laodicea, Re 3:14-22

14 **And write to the messenger** of the assembly (in) Laodicea, the Amen is saying these things, the faithful and true witness, the beginning of the creation of God; 15 I know thy works, that thou are neither cold, nor hot; I would that thou should be cold or hot; 16 thus because thou are lukewarm, and neither cold nor hot, I am being about to vomit thee (out of) My mouth. 17 Because **thou are saying**, "I am rich, and I have grown rich and I am having need of nothing," and thou know not that thou thyself are the wretched and miserable, and poor and blind and naked; 18 **I am counseling** thee to buy (from) Me purified gold (by) fire, in order that thou may be rich, and *to put on* white garments, in order that thou may be clothed, and the shame of thy nakedness may not be made manifested; and anoint thine eyes with eye-salve, in order that thou might be seeing. 19 As many as **I** Myself should be loving, I am rebuking and disciplining; therefore be zealous and repent. 20 **Behold**, I have stood (at) the door and am knocking; if anyone should hear My voice and should open the door, and I will come in (to) him, and will sup (with) him, and he himself *will sup* (with) me. 21 **The one** who is overcoming, I will give to him to sit (with) Me (on) My throne, as I Myself also overcame, and sat down (with) My Father (on) His throne. 22 Let **the one** who is having an ear, hear what the Spirit is saying to the assemblies.

To the messenger is the word of emphasis in this sentence.

Laodicea is a city in southwest Asia Minor on an ancient highway running from Ephesus to Syria ten miles west of Colossae and six miles south of Hierapolis. Paul wrote a letter to the Laodiceans, Col 4:16: "and whenever the epistle should be read (among) you, make sure in order that it may be read (in) the assembly of Laodiceans, and in order that also ye yourselves may read that *epistle* (from) Laodicea." This epistle did not survive. Laodicea was well known in the ancient world for its wealth. A great earthquake in AD 60 devastates this city but was rebuilt without the help of Rome. This city earned its wealth from the textile industry in the production of black wool and in the banking industry. Laodicea was also known for its medical school. The major weakness of this city was their lack of a water supply. So with their wealth, they brought in water six miles north from Denizli through a system of stone pipes.



The Amen means metaphorically faithful as "so be it."

The faithful and true witness means Jesus' testimony will never fall short of the truth, Re 1:5. Only Jesus reveals all and tells all. With all the fake news, liberal educational systems and heresies in our churches, who can we trust? Only our Lord Jesus Christ!

The beginning of the creation of God means that Jesus is the Creator. We live in a day when the myth of evolution is portrayed as facts and science. Why do they still call it a theory or speculation? Col 1:15-19: "Who is *the* image of God the invisible, firstborn of all creation; because all things were created (by)

Him, the things (in) the heavens and the things (upon) the earth, the visible and the invisible, whether thrones, or lordships or principalities or authorities: all things have been created (by) Him and (for) Him; and He is (before) all, and all things have stood together (in) Him; and He Himself is the head of the body, the assembly; Who is the beginning, firstborn (from among) the dead, in order that He Himself might be holding the first place (in) all things; because He was pleased *that* all fulness should dwell (in) Him.” The creation is the objective genitive while God is subjective genitive.

Revelation 3:15

I know thy works is found in all seven letters, but this is the only messenger who has not received anything positive to say about him.

Thou are neither cold nor hot. This messenger was neither cold like the waters coming in from Denizli, nor hot like the hot springs of Hierapolis. God hates when some is sitting on the fence. They need to take a stand, Mt 12:30: “**The one** who is not (with) Me, is (against) Me; and the one who is not gathering (with) Me is scattering.” These ones are half-hearted and are undecided because of the fear of man or love of ease.

I would that is past tense meaning Jesus wished that this one would pick a position.

Thou were is imperfect tense meaning in the past with continuous action. TR has present tense optative which is a strong wish: should be.

Revelation 3:16

Thou are lukewarm. This leader was lukewarm as after the five-mile-long aqueduct supplied to the city would be tepid water by the time it arrived at its destination. This did not provide refreshment for their spiritually weary like their great Medical School. This one is indifferent and will compromise in his dealings with sin. This assembly is run as a democratic church, in which everything was swayed and decided by popular opinion.

To vomit is past tense infinitive with the use of completing the verb. Drinking stagnant water will make anyone throw up.

Revelation 3:17

Thou are saying is the word of emphasis in this sentence. This verb is present tense of speaking.

That: "..." after a verb of speaking renders a quotation.

I am rich means this one is expressing his wealth in material resources. His material wealth was claimed to be achieved by his own efforts without giving glory to God. The result of this one is spiritually poor, blind, and naked, 2Pe 1:9: “for with whom these things are not being present, he is blind, short-sighted, *because* he has obtained forgetfulness of the purification of his old sins.” This one is spiritually bankrupt in spite of all the banks, looms and pharmacies in the city.

I have grown rich is perfect tense meaning in the past this one has built a wealth of abundance. Joseph from Arimathea was a rich man and was a disciple of Jesus. His deeds showed publicly that he stood with Jesus by donating a tomb for his Master. Riches can be deceitful, Mt 13:22: “And **the one** who was sowed (among) the thorns, this is the one who is hearing the word, and the care of this life and the deceitfulness of riches is choking the word, and it is becoming unfruitful.”

I am having need of nothing. This is present tense meaning resting on our abundance makes us fools, Lu 12:19,20: “and I will say to my soul, soul, thou are having many good things *which* are being laid by (for) many years; keep taking thy rest, eat, drink, keep being merry. But God **said** to him, fool, they are

requiring thy soul (from) thee this night; and what prepared thou to whom it will be?" We need to look to God for our daily needs, Mt 6:25: "**(Because of) this** I am saying to you, stop being careful as to your life, what ye should eat and what ye should drink; nor as to your body, what ye should put on. Is **not** the life more than the food and the body than the raiment? Yes!" Hoarding wealth will bring sorrow, Lu 18:23: "But after that one has heard these things he became very sorrowful, for he was very rich."

Revelation 3:18

I am counselling is the word of emphasis in this sentence. This is present tense meaning Jesus is continuously giving counsel. This compound verb consists of: with and to consult.

To buy is past tense infinitive with the use of explaining the verb to counsel. Notice this purchase is from Jesus himself.

Purified gold (by) fire is something precious that brings praise and honour and glory at the appearing of Jesus Christ, 1Pe 1:7: "in order that the proving of your faith much more precious than gold *which* is perishing, though *which* is being proved (by) fire, may be found (unto) praise and honor and (unto) glory (in) *the* revelation of Jesus Christ." The verb purified is perfect tense participle translated with the use of simple adjective modifying gold. This gold is burned by fire. The riches of men are dross, but true riches are purified in the holiness by Christ, Ps 66:10: "For thou, O God, hast proved us: thou hast tried us, as silver is tried."

White garments. This messenger needs white garments instead of the black wool which made this city rich. Some in Sardis defiled not their garments and they will walk in white, Re 3:4. They need to be overcomers and will be clothed in white garments, Re 3:5. The 24 elders in heaven were clothed in white garments, Re 4:4.

May be clothed is past tense subjunctive meaning the purpose of putting on the white garments. **The shame of the nakedness** is the disgrace of poverty. This figure of showing this one is possessing nothing as all his works of the flesh will be burnt up, 1Co 3:13,15: "each's work will become manifest; for the day will declare *it*; because it is being revealed (by) fire and each work is what sort, the fire will prove; if anyone's work will be consumed, he will suffer loss; but he himself will be saved, but so as (through) fire."

May not be made manifested is past tense subjunctive meaning this disgrace of poverty will not be exposed.

Anoint is past tense imperative. This verb means to rub in as this a compound word consists: in and to anoint.

With eye-salve is with the use of manner. The eye-salve is only Christ could give, not from their school of ophthalmology.

Thou might be seeing is present tense subjunctive meaning that this one is blind which is backslidden, 2Pe 1:9: "for with whom these things are not being present, he is blind, short-sighted, *because* he has obtained forgetfulness of the purification of his old sins."

Revelation 3:19

I Myself is the word of emphasis in this sentence. This personal pronoun with the verb makes it emphatic in position of the sentence and with the verb.

Should be loving is present tense subjunctive meaning this is conditional upon repentance. We know that God loved the world, Joh 3:16: "For **thus** God loved the world so that He gave His only begotten Son, in

order that everyone who is believing (on) Him may not perish, but might be having eternal life.” But his fatherly love is only for his children as part of discipline. The Holy Spirit will convict the unsaved of their sin, Joh 16:8-11: “and that One will come *and* will convict the world (concerning) sin and (concerning) righteousness and (concerning) judgment. **(Concerning) sin** indeed, because they are believing not (on) Me; but (concerning) righteousness, because I am going away (to) My Father, and ye are no longer beholding Me; and (concerning) judgment, because the ruler of this world has been judged.”

I am rebuking and disciplining. Both are present tense meaning Jesus is continuously reproving and chastising his children, 1Co 11:32: “but *because* we are being judged, we are being disciplined (by) *the* LORD, in order that we may not be condemned (with) the world.” 2Co 6:9: “as being unknown, and being well-known; as dying, and behold we are living; as disciplined, and not being put to death;” Heb 12:6,7: “for whom *the* LORD is loving He is disciplining; and He is scourging every son whom He is receiving. Ye are enduring **(unto) discipline**, God is dealing with you as sons; for who is *the* son whom *the* Father is disciplining not? Yes!”

Therefore by the reproving and instructions of the Lord, Jesus now gives exhortation to fix this problem of being lukewarm.

Be zealous and repent are both past tense imperative. Instead of being lukewarm, neither hot or cold, Jesus commends hot. Be heated with pure desire to serve the Lord. Come back from complacency and thrive to find the first love. His backslidden state was not pleasing the Lord. He needed to change his mind about his self-worth and agree with God that he is naked, Isa 1:18: “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

Revelation 3:20

Behold is the word of emphasis in this sentence. It is time to be alert!

I have stood is perfect tense meaning Jesus have stood in the past and entering this door will have abiding results. There are those religious non-believing Christians (wolves in sheep clothing) who will knock at this door, but they will not be able to enter, Lu 13:25: “**(From) whatsoever** the master of the house will have risen up, and will have shut the door, and ye should begin without to have stood and to be knocking at the door, saying, LORD, open to us; and *after* He answered He will say to you, I know you not whence ye are.” Jesus knows his sheep as he is the door of the sheep, Joh 10:7,9: “Therefore Jesus said again to them, verily verily I am saying to you, “I Myself am the Door of the sheep.” **I** Myself am that Door: if anyone should enter in (by) Me he will be saved, and will go in and will go out, and will find pasture.” There will be a day when the marriage of the Lamb takes place, this door will be shut, Mt 25:10: “But *while* they **were going away** to buy, the bridegroom came, and the ready *ones* went in (with) him (to) the wedding feast, and the door was shut.” So take heed, today is the day of salvation, 2Co 6:2: “for it is saying, I listened to thee in an accepted time and I helped thee (in) a day of salvation: behold, now *is the* well-accepted time, behold now *is the* day of salvation.” The door of faith have been opened unto the Gentiles, Ac 14:27: “And after they have arrived and have gathered together the assembly they declared all that God did (with) them, and that he opened a door of faith to the nations.”

Am knocking is present tense meaning Jesus through the Holy Spirit is continuously knocking at everyone’s heart.

If anyone should hear My voice. This verb is past tense subjunctive meaning this conditional phrase is based upon understanding this conviction from the Holy Spirit. We are hearing many voices today, but are we hearing our Lord’s voice? The voice is the sound of uttered words where we find in the Holy Scriptures. We need to give out the Gospel and let the Holy Spirit convict the world of their sin. It is not our political agenda to guide the world in our morals and then expect the world to be righteous, but to preach the Gospel unto the conversion of souls.

And should open is past tense subjunctive is the second part on the condition of Jesus knocking. Peter understood this when he was knocking the door and Rhoda wondered who was there and the whole group opened the door out of astonishment, Ac 12:13-16: “*After Peter **has knocked** at the door of the porch, a damsel by name Rhoda came to listen; and after she has recognized the voice of Peter, she opened not the porch (from) joy, but she ran in and reported that Peter is standing (before) the porch. But **these ones** said (to) her, thou are being mad. But **that one** is strongly being affirmed to be thus. But **these ones** were saying, it is his messenger. But **Peter** continued knocking; and after they have opened they saw him, and they were amazed.”*

And I will come in and will sup. Both are future tense meaning Jesus will come into their hearts and will dine which means there is fellowship, 1Jo 1:7: “but if we should be walking (in) that Light as He Himself is (in) that Light, we are having fellowship (with) one another and the blood of Jesus His Son is cleansing us (from) all sin.”

Revelation 3:21

The one is the word of emphasis in this sentence.

Who is overcoming is found in all seven letters.

To sit is past tense infinitive with the use of explaining the verb. This is the fulfillment of the prophecy that the saints will share in the Messiah’s rule, Mt 19:28: “And Jesus said to them, verily I am saying to you, “ye yourselves who followed Me, (in) the regeneration, when the Son of man should sit down (upon) *the* throne of His glory, will sit also (on) twelve thrones, judging the twelve tribes of Israel.” Lu 22:29: “**And I** Myself am appointed for Myself to you, as My Father appointed for Himself to Me, a kingdom.” This was repeated by Paul, 1Co 6:2: “Know ye **not** that the saints will judge the world? Yes! And if the world **is being judged** (by) you, are ye unworthy of the smallest judgments?” The apostles took this promise literally not metaphorically, Mr 10:40: “but *being able* to sit (at) My right hand and (at) left hand is not *that* I give, but for whom it has been prepared.”

I Myself also overcame is past tense with personal emphatic pronoun. This is the victory looking back at the past, Joh 16:33: “I have spoken **these things** to you in order that ye might be having peace (in) Me. Ye are having tribulation (in) the world; but keep being of good courage, I Myself have overcome the world.” In this verse, Jesus used the perfect tense meaning the abiding effect of the victory.

And sat down is past tense meaning Jesus took his seat, Heb 1:3: “Who being *the* effulgence of *His* glory and *the* exact expression of His substance, and upholding all things by the word of His power, *after* He made (by) Himself *the* purification of our sins, sat down (on) *the* right hand of the greatness (on) high.”

Revelation 3:22

The one is the word of emphasis in this sentence. This sentence is identical to all seven letters.

Revelation 4:1

John penned an introduction with the theme of this book: **write the things which thou saw and the things which there are, and the things which there are being about to be (after) these things**, Re 1:19. He did this by what he saw in the description of the risen Lord, Re 1:12-18. Then he wrote the things which there are in the seven letters to the seven messengers of the seven assemblies in Asia, Re 2-3. Now the last part of the revelation in this book are the things which there are being about to be after these things, Re 4-22. He starts with these words “after these things” and then he goes into the vision of the church in heaven, Re 4. The church is never seen again on earth after the beginning of this chapter.

III. Twenty-four elders in heaven (future), Re 4

A. Description of the heavenly throne, Re 4:1-6

1 **(After) these things** I saw, and behold a door has opened (in) heaven, and the first voice which I heard was as of a trumpet *which* was speaking (with) me, saying, come up here, and I will show to thee what things it is necessary to take place (after) these things. 2 **And immediately** I became (in) the Spirit; and behold, a throne was being set (in) the heaven, and *One* was sitting (upon) the throne; 3 was like in appearance to a jasper stone and a sardius; and a rainbow *was* around the throne like in appearance to an emerald. 4 **And around** the throne were twenty four thrones, and I saw (on) the thrones twenty four elders who were sitting, who had been clothed (in) white garments; and *they had* golden crowns (on) their heads. 5 **And (out of) the throne** lightnings and thunders and voices are going forth; and seven lamps of fire *which* are being burned (before) His throne, which are the seven Spirits of God; 6 and (before) the throne *a glass sea is* like crystal.

(After) these things are the words of emphasis in this sentence. These words are used in the theme of this book, Re 1:19. It is a shame that AV used hereafter. These two Greek words are identical in these two verses. These words are used often by John to show a future event such as: (1) Jesus meeting with Nicodemus, after these things Jesus came into the land Judaea, Joh 3:22; (2) Jesus in Cana of Galilee and was asked to heal a son, and after these things, Jesus went up into Jerusalem, Joh 5:1; (3) Jesus healed at the pool at the sheepgate Bethesda, and after these things, Jesus was in the temple, Joh 5:14; (4) Jesus saw the man he healed at the pool in the temple, and after these things, Jesus went away over the sea of Galilee, Joh 6:1; (5) Many disciples went away, and after these things, Jesus was walking in Galilee, Joh 7:1; (6) Jesus was crucified, and after these things, Joseph asked Pilate for his body, Joh 19:38; Jesus meeting with his disciples, and after these things Jesus manifested again himself, Joh 21:1. The past was chapter one and the present was chapter two and three, and now the future is chapter four through to the end of the book. Notice the letters to the seven messengers are these which are, and the verbs in chapter two and three are in present tense meaning what was happening at the time John was writing this book in AD 95. The future found in Re 1:19 is also in the present tense: "there are being about to be becoming." These present tense verbs mean that this future event could happen at any time since AD 95. There is no need to fulfill the seven church ages before the return of Christ. The coming of the Lord is imminent as Jesus exhorted that he is coming quickly, Re 2:5,15 3:11. And Jesus exhorted at the end of book the same, Re 22:7,12,20. The teaching of the seven periods of the church age came because they say that we are living in the age of Laodicea and now the Lord's coming is imminent. So according to their teaching, the Lord could have not returned until after 1830. This was first taught in early 1830 by Plymouth Brethren. This was fathered by John Nelson Darby. They taught that the Church age was an age of grace and before it was the age of law. We were always saved by grace, not of works. The law never saved anyone. There are some good teachings which came from studying the future things as many before this, the scholars would take the book of Revelation as only figurative language. So let us look again at this chart as there are many good things, but let us test the spirits, on the things which are.



I saw. This first verb is past tense and John perceived with his eyes and a door has opened is past action and has abiding results. Notice the first person is changed from the last chapter as Jesus to now John. For the last two chapters, John was doing the writing of the seven letters, but it was Jesus who is doing the speaking. John was in the Spirit and heard a loud voice, Re 1:10 And John turned and saw seven golden

lampstands, Re 1:12. In the midst of the seven lampstands, John saw Jesus in his glorious state, Re 1:13-18. Therefore because of what John just saw, Jesus ordered John to write what he just saw (past), the things there are, and the things there are being about to be becoming after these things, Re 1:19. Since that command, Jesus was quoting to John what the seven messengers needed to hear. An opened door is perfect tense participle translated with the use of simple adjective modifying the noun door. AV was opened gives the idea of the door opening, but in the perfect tense, it means the door was already opened. Jesus in his letters to the seven messengers gave a door of opportunity, Re 3:8; and the door of the heart, Re 3:20, and here the door of revelation. In Re 3:8, Jesus has an opened door for the messenger in Philadelphia on earth, and now for John in heaven.

And the first voice is referring back to Re 1:10 which was a loud voice.

Which I heard is past tense of that loud voice sounding as of a trumpet.

Was speaking is present tense participle translated with the use of substantive modifying the noun trumpet. Notice John was not in the Spirit as in Re 1:10, but very perceptive of what is happening. In Re 1:11 saying is λεγουσης while here is λαλεω. He is using all his senses: vision (saw); feel (noticing the open door); hearing (heard); memory (first voice); and discernment (come up here).

Come up here is past tense imperative meaning John needs to come to this place. This compound verb consists of: into the midst and take a step or to walk. John was outside the door and there was an opened door, and a trumpet signaled a call to enter, and the exhortation is to take a step into the midst to this place. This is NOT the rapture of the Church as it was not directed to the believers but to John personally, and Jesus will show to John, not the Church what things it is necessary to take place after these things. This is a repeat of these future events that will occur. Notice the church is never mentioned after Chapter three. So when did the rapture occur? Since this book does not mention this event, it has to be between Chapter three and Chapter four.

Revelation 4:2

Immediately is the word of emphasis in this sentence. This adverb means straightway.

I became is past tense meaning John became in Spirit as he was in a vision. This is the sequel of Re 1:10.

Was being set is imperfect tense meaning this throne was set in a place. This vision shows John that the throne was already in place. In other visions, the first thing they see is the throne, 1Ki 22:19: "And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left." Isa 6:1: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Eze 1:26-28: "And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake." Da 7:9: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire."

Sitting is present tense participle translated with the use of periphrastic modifying the verb to be which was added for better reading.

Revelation 4:3

Like is an adjective meaning similar or resembling. TR and MSS adds: “And the one who is sitting was.” The supplied word of “the one was” in the previous verse indicated which one John is making reference to here.

In appearance is the manner of this one sitting (previous verse). This vision gives description of this one.

Jasper is the noun with the use of association to appearance. This word is only found in this book. The light of the glory of God is like precious jasper which is clear as crystal, Re 21:11: having the glory of God, her radiance *was* like to a most precious stone, as to a jasper stone which is being crystal like.” Jasper is a precious stone of various colours (for some are purple, others blue, others green, and others the colour of brass),



Sardius is the noun with the use of association to appearance. This red stone came from Sardis.

Stone is the noun with the use of instrumental to appearance.

Rainbow found here and in Re 10:1.

Emerald is the noun with the use of association to appearance. This is a bright green variety of beryl, readily available to the Israelites. It is the usual translation of the fourth stone of the high priest's breastplate and one of the stones of the king of Tyre.



Revelation 4:4

Around is the word of emphasis in this sentence. This adverb means on all sides.

Twenty four thrones were 24 important seats upon which normally monarchs sat, Mt 19:28.

Twenty four elders represent the 12 apostles and the 12 tribes of Israel, Re 21:12,14: “having also a great and high wall; having twelve gates, and names *which* have been inscribed, which are of the twelve tribes of the sons of Israel. And **the wall** of the city *was* having twelve foundations, and (on) them *there were* names of the twelve sent ones of the Lamb.”

Were sitting is present tense participle translated with the use of substantive modifying elders.

Had been clothed is past tense participle translated with the use of substantive modifying elders.

White garments were promised to those who overcame and repented, Re 3:5,18: “**The one** who is overcoming, the same will clothe himself (in) white garments; and I will in no wise blot out his name (from) the book of life, and I will confess his name (before) My Father and (before) his messengers. **I am**

counseling thee to buy (from) Me purified gold (by) fire, in order that thou may be rich, and *to put on* white garments, in order that thou may be clothed, and the shame of thy nakedness may not be made manifested; and anoint thine eyes with eye-salve, in order that thou might be seeing.” They are worthy and their names are written in the book of life as those in Sardis. They are not naked and they can see as those in Laodicea.

Golden crowns are the crowns of life, Re 2:10; and protected crowns, Re 3:11 which were developed earlier in this book. These crowns are not eternal as these elders later will cast them before the throne of God, Re 4:10: “The twenty four elders **will fall** (before) the One Who is sitting (upon) the throne, and they are worshipping the One Who is living (to) the ages of the ages, and they are throwing their crowns (before) the throne, saying.” Later the locusts will have crowns on their heads like gold, Re 9:7: “And **the likenesses** of the locusts *were* like to horses *which* have been prepared (for) war, and (upon) their heads as crowns *were* to gold, and their faces *were* as faces of men *are*.” The second return of Christ, the Son of man is having a golden crown on his head, Re 14:14: “**And I saw**, and behold, *there were* a white cloud, and *one like the* son of man *who* was sitting (upon) the cloud, *who* was having (on) his head a golden crown, and (in) his hand a sharp sickle.” This image of 24 elders in white garments with golden crowns of their heads sitting on their ruling seats demonstrates that both Israelites and Gentiles are worshippers of the true God in glory. They are heads of the heavenly priesthood to serve our almighty God. From the beginning of these visions in heaven, God has not forgotten his chosen people Israel, and has given a place for his Holy Church beside these other saints.

Revelation 4:5

(Out of) the throne are the words of emphasis in this sentence. This is genitive of preposition.

Lightnings and thunders and voices are three nouns as subjects of the verb are going forth. The three moves our senses of sight, of touch, and hearing. This happened in the wilderness, Ex 19:16: “And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.” When God is ready to speak, there is an introduction call to assemble his worshippers, Ex 20:1: “And God spake all these words, saying.” After this, God gave his ten commandments.

Are going forth is present tense meaning these were continually going forth to make such a call. Unfortunately AV rendered it in the past tense, “proceeded.” It was taking place right there and then.

Seven lamps of fire are the seven Spirits of God as explained in this verse. The seven Spirits are the Holy Spirit in his sevenfold completeness and fullness, Isa 11:2: “And the Spirit of the LORD *1* will rest on him *the Messiah*, the spirit of wisdom *2* and understanding *3*, the spirit of counsel *4* and strength *5*, the spirit of knowledge *6* and the fear of Yahweh *7*.” This perfect work of God, Re 1:4.

Are being burned is present tense meaning the Holy Spirit in its sevenfold working is enlightening, purifying and consuming. The glory of God is our light, Re 21:23: “And **the city** is not having need of the sun, nor of the moon, in order that they might be shining (in) it; for the glory of God enlightened it, and the Lamb *is* its lamp.” The Holy Spirit reveals to us all things, 1Co 2:10,11: “but God revealed *the hidden things* unto us (by) His Spirit; for the Spirit is searching all things, even the depths of God. For **who** of man knows the things of man, except the spirit of man which *is* (in) him? So also no one knows **the things** of God, except the Spirit of God.” Ps 119:105: “NUN. Thy word *is* a lamp unto my feet, and a light unto my path.” For the preparation of judgment, there is the Trinity and the leaders of God.

Revelation 4:6

After a description of the heavenly throne and the 24 elders on their ruling seats, John continues his vision of the 24 elders with the four cherubims.

III. Twenty-four elders in heaven (future), Re 4

B. Four living creatures, Re 4:6-9

6 And (in) the midst of the throne and around the throne *there were* four living creatures *who* are being full of eyes before and behind. 7 And **the first living creature** *was* like a lion, and the second living creature *was* like a calf, and the third living creature *was* having the face as a man *is having*, and the fourth living creature *was* like a flying eagle. 8 And the four living creatures, (according to) itself, were having respectively six wings, they are being full around and within of eyes, and they are not having cessation day and night, saying, holy, holy, holy, LORD God Almighty, Who was, and Who is, and Who is coming. 9 And when **the living creatures** should give glory and honor and thanksgiving to the One who is sitting (upon) the throne, to the One Who is living (to) the ages of the ages.

As a glass sea means there was calm. When the sea has no tides, the water appears like a mirror. There was a transparent appearance. It was perfectly clear like crystal. This associative state brings clear like the rock-crystal, not semi-opaque, Re 22:1: “And he showed to me a pure river of water of life, as bright crystal, *which* was going forth (out of) the throne of God and of the Lamb.” TR does not have “as.”

(In) midst are the words of emphasis in this sentence.

Four living creatures were cherubim, Eze 10:2,20: “And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight. *This is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubims.” They guarded Paradise, Ge 3:24: “So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life,” and are bearers of the Throne, Ps 18:9,10: “He bowed the heavens also, and came down: and darkness *was* under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.”

Are being full is present tense participle translated with the use of substantive modifying living creatures. These angels had unlimited intelligence and were ceaseless in their vigilance.

Revelation 4:7

The first living creature are the words of emphasis in this sentence. This first one does not designate rank or honour, but the choice of what John described first.

Lion, calf, the face as a man, flying eagle are the description of the four cherubims. In Eze 1:6,10: “And every one had four faces, and every one had four wings. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.” the cherubim had four faces, but here each had a different face. Swete says: “The four forms represent whatever is noblest, strongest, wisest, and swiftest in nature.” The symbolism is identifying these with the four evangelists: lion as king for Matthew; calf or ox as servant for Mark; face of man as humanity of Christ for Luke; and flying eagle as deity of Christ for John. Animals can hardly represent books and it is difficult to see the point of the four Gospels guarding the Tree of Life or anything to do with the Tabernacle. The Gospels also give hope while these four living creatures are called for judgment, Re 6. The four living creatures distinguish themselves from redemption, even though they were singing a new song; but it was out of every tribe and tongue and people and nation, Re 5:9: “and they are singing a new song, saying, Thou art worthy to take the book, and to open its seals; because Thou wast slain and redeemed us to God (by) Thy blood, (out of) every tribe and tongue and people and nation.”

Revelation 4:8

Four living creatures are the word of emphasis in this sentence.

Six wings is the same image that Isaiah saw, Isa 6:2: “Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.”

They are being full is present tense meaning these wings are continuously being filled. TR has this verb as participle which would make each wing full of eyes, but it is third person plural indicative which means it is those who around and within are watching these four living creatures. These cherubims were visible from outside of the throne and portions of under or within the throne.

They are not having is present tense meaning those around the throne are possessing continuously this worship.

Cessation means rest. There was not any rest from this continuous worship.

Holy, holy, holy is the repletion of an expression three times was quite common among the Jews, just as about the temple, Jer 7:4: “Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these;” the earth, Jer 22:29: “O earth, earth, earth, hear the word of the LORD;” my son, 1Sa 18:23: “And Saul’s servants spake those words in the ears of David. And David said, Seemeth it to you *a* light *thing* to be a king’s son in law, seeing that I *am* a poor man, and lightly esteemed?” The glory of the Lord is without doubt of our Lord Jesus, Isa 6:3: “And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.” Joh 12:41: “Esaia said **these things**, when he saw His glory, and spoke (concerning) Him.”

Lord God Almighty: three expressions designated for our Jesus Christ. This first has no article and the last two has articles meaning previous reference to Lord: Lord that God that Almighty. The last two nouns identifies with the first. The Lord of hosts is from Isa 6:3: “And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.” The article with God shows the definite essence of who this Lord is as the same with Almighty, Re 1:8: “**I** Myself am the Alpha and the Omega *the* LORD God Who is and that One was and Who is coming, the Almighty is saying.” What will Jehovah Witnesses do now; there is an article with God? Joh 1:1: “The Word was (in) the beginning, and that Word was (with) God, and God was that Word.” There is no need of an article in that verse because of the verb to be.

Was, is, is coming shows the eternity of our Lord, just as in Re 1:8: “**I** Myself am the Alpha and the Omega *the* LORD God Who is and that One was and Who is coming, the Almighty is saying,” but with the order changing.

Revelation 4:9

The living creatures are the words of emphasis in this sentence.

Should give is past tense subjunctive meaning a future expectancy as in the past they have done so. TR & MSS has future tense as like in verse 10 when 24 elders will fall. These cherubims have been serving God in the past and expect to do it in the future.

Glory and honour and thanksgiving are three aspects of their worship. Even more are given later by adding wisdom, power and might, Re 7:12: “saying, amen; the blessing and the glory and the wisdom and the thanksgiving and the honor and the power and the strength *are* to our God (to) the ages of the ages. Amen.”

To the One who is sitting is present tense participle translated with the use of substantive modifying the article the one. Notice the singular as the only Lord God Almighty who is living to the ages of the ages.

Revelation 4:10

John in a vision saw the 24 elders and described them as the leaders of the Old Testament and New Testament saints. Then he saw four cherubims worshipping God. Now he saw the 24 elders worshipping also God.

III. Twenty-four elders in heaven (future), Re 4

C. Worship of the twenty-four elders, Re 4:10-11

10 The twenty four elders **will fall** (before) the One Who is sitting (upon) the throne, and they are worshipping the One Who is living (to) the ages of the ages, and they are throwing their crowns (before) the throne, saying, 11 Thou art worthy, The LORD and our Holy God, to receive the glory and the honor and the power: because Thou created all things, and (by) Thy will they are and were created.

Will fall is future tense meaning these 24 elders will be prostrated.

They are throwing their crowns means these 24 elders are casting their golden crowns, Re 4:4.

Revelation 4:11

Worthy is a predicate adjective meaning having value and worth.

The Lord and our Holy God as both have articles meaning Jesus is the Lord, and the Holy God of ours. TR only has “Lord” with no article and does not have “and our Holy God.” MSS has not Holy, but has “The Lord and the God of ours.”

To receive is past tense infinitive with the use of explaining the adjective worthy

That glory and that honour and that power are three aspects of their worship. The four cherubims had glory, and honour and thanksgiving, Re 4:9. The articles with glory and honour could be previous reference to this verse, and the article with power could go back to Re 1:16: “and *He* was having (in) His right hand seven stars; and a sharp two-edged sword *which* is going forth (out of) His mouth; and His countenance *was* as the sun is shining (in) its power.”

Thou created is past tense meaning God formed or shaped all things.

They are and were created. This first is present tense and the second verb is past tense with passive voice. This means these things are continuously in existence and were formed by his will, Col 1:16,17: “because all things were created (by) Him, the things (in) the heavens and the things (upon) the earth, the visible and the invisible, whether thrones, or lordships or principalities or authorities: all things have been created (by) Him and (for) Him; and He is (before) all, and all things have stood together (in) Him;” Heb 1:2,10: “Whom He appointed heir of all things, (by) Whom also He made the ages, And, **Thou** Thyself (in) the beginning, LORD, founded the earth, and the heavens are *the* works of Thy hands;” Ro 11:36: “For **(of) Him** and (through) Him and (unto) Him *are* all things: to Him *is* the glory (unto) the ages. Amen.”

Revelation 5:1

John opened this book of Revelation with an introduction which portrays a description of Christ. Then Jesus told John to write what he just saw, the things present and the things to come. John did this by penning seven letters to the seven messengers of the seven assemblies in Asia Minor. After writing the present state of these local churches, John was in a vision again to write the future events of the 24 elders in heaven. Now John continues his vision of a book with seven seals.

IV. The book and its seven seals, Re 5

A. Questions on who can open the book, Re 5:1-4

1 And I saw (on) the right hand of the One Who was sitting (upon) the throne a book *which* had been written within and without, *which* had been sealed up with seven seals. 2 And I saw a strong messenger who was proclaiming (in) a loud voice, Who is worthy to open that book, and to loose its seals? 3 And no one *was being able* (in) the heaven, nor (upon) the earth, nor (under) the earth, to open the book, nor to be looking at it. 4 And I myself was weeping much because no one worthy was found to open the book, nor to be looking at it.

I saw is the word of emphasis in this sentence. This verb is past tense. This scene continues in heaven with God.

Book means a roll of a book, Eze 2:9: “And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein.” This is different from *biblos* which here is *biblios* which means a small book as a tablet or a letter. Daniel refers to such a book with reference to the Great Tribulation, Da 12:1-4: “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.” Eze 2:10: “And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.”

Had been written is perfect tense in passive voice participle meaning these words had been composed on the inside and outside. This verb is used as substantive modifying book. TR and MSS have the second adverb as behind or on the back. But it may be that John used without in Eze 2:10. The Hebrew word also can be rendered the back side. So outside is what is meant as the back side.

Had been sealed up is perfect tense in passive voice participle translated with the use of substantive modifying book. This word is only found in this verse meaning to cover with a seal, Da 8:26: “And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days.” This compound verb consists: throughout and to seal.

With seven seals is genitive of agency. This is one book with seven seals. As it is a scroll, after each seal is broken, a portion of the scroll will be opened, and the next portion can be read. The contents of the book are instructions of what will take place after the opening of each seal. The number seven is merely the completeness of God’s purposes.

Revelation 5:2

I saw is the word of emphasis in this sentence. This verb is past tense. This is continuing his vision in heaven with God.

A strong messenger is an angel of great strength.

Was proclaiming is present tense participle translated with the use of substantive modifying messenger.

(In) a loud voice. This means in a great voice as a thunderous sound of uttered words. TR does not have the preposition.

Worthy is the same word identifying Jesus in Re 4:11. This adjective means capable or qualified, Mt 8:8.

To open is past tense with the use of explaining the adjective worthy.

To loose is past tense with the use of explaining the adjective worthy.

That book and its seals refer to which was found in previous verse. That is why there are articles with each noun.

Revelation 5:3

No one is the word of emphasis in this sentence. This means not even one.

Was being able is imperfect tense meaning no one in the past with continuous being capable.

(In) the heaven nor (upon) the earth, nor (under) the earth meaning all three realms are mentioned: the heavenly (angels), on the planet (humans) and the abodes of the dead (spirits).

To open is past tense infinitive with the use of completing the verb was being able.

To be looking at is present tense infinitive with the use of completing the verb was being able.

Revelation 5:4

I myself is the word of emphasis in this sentence. The personal pronoun is emphatic with the verb and in the sentence. This person is John himself.

Was weeping is imperfect tense meaning in the past and with continuous mourning or lamenting.

Much means there was great lamenting. This adjective is the manner which this weeping took place.

Worthy here is the adjective modifying “no one.”

Was found is past tense in passive voice. They searched and found no one.

To open is past tense infinitive with the use of explaining the verb. This is the same verb found in the previous verse. TR adds: and to read. This makes no sense as the problem was not the ability to read, but to remove the seals so someone can open the book. Once this book is opened, the ability to read it is like any open book. This book does not contain unreadable writings.

Nor to be looking at is present tense infinitive with the use of explaining the verb. This is the same verb found in the previous verse. These two infinitives are used in the previous verse and repeated here to put emphasis on this matter.

Revelation 5:5

John saw a scroll with its seven seals and a strong angel proclaimed that no one is capable of opening this scroll. Now John started weeping and 1 of 24 elders told him to stop lamenting because Jesus is capable to open this scroll.

IV. The book and its seven seals, Re 5

B. Answer on who can open the book, Re 5:5-14

5 And one (of) the elders is saying to me, stop weeping; behold, the Lion which *was* (of) the tribe of Juda, the Root of David overcame, to open that book, and its seven seals. 6 And I saw, (in) *the* midst of the throne and the four living creatures, and (in) *the* midst of the elders, a Lamb *Who* had stood as having been slain, *Who* was having seven horns and seven eyes, which are the seven Spirits of God *which* have been sent (into) all the earth. 7 And He came, and has taken (out of) the right hand of the One Who is sitting (on) the throne. 8 And when He took the book the four living creatures and the twenty four elders fell (before) the Lamb, each *is* having harps and golden bowls *which* is being full of incenses, which are the prayers of the saints; 9 and they are singing a new song, saying, Thou art worthy to take the book, and to open its seals; because Thou wast slain and redeemed us to God (by) Thy blood, (out of) every tribe and tongue and people and nation, 10 and Thou made them to our God kings and priests; and we will reign (over) the earth. 11 And I saw, and I heard as *the* voice of many messengers around the throne and of the living creatures and of the elders; and their number was ten thousands of ten thousands and thousands of thousands, 12 saying with a loud voice, the Lamb Who has been slain is worthy to receive the power and riches and wisdom and strength and honor and glory and blessing. 13 And every creature which is (in) the heaven, and (on) the earth and (under) the earth, and which are (on) the sea, and all things (in) them, I heard saying, to the One Who was sitting (on) the throne, and to the Lamb, the blessing and the honor and the glory and the might *are being found*, (to) the ages of the ages. Amen. 14 And the four living creatures who were saying, amen; and elders fell down, and worshipped.

One is the word of emphasis in this sentence. This is the number one which means 1 of 24 elders.

To me is John.

Stop weeping is present tense imperative meaning John needs to stop bewailing. There is now no occasion for tears.

The Lion is our Lord Jesus Christ as **the tribe of Juda** is the promise given unto Judah, Ge 49:10: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*."

The Root of David is prophesied in Isa 11:1,10: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

Overcame is past tense meaning the victory of Christ as he conquered death, 1Co 15:57: "but thanks *is* to God to Whom *is* giving to us the victory (by) our LORD Jesus Christ." This great victory is by virtue of his power to open this book.

To open is past tense infinitive with the use of result.

That book and its seven seals is identical as Re 5:2. Because of that verse, TR adds: to loose. Articles with each noun show previous reference as in Re 5:2.

Revelation 5:6

I saw is the word of emphasis in this sentence. TR adds: and behold.

A Lamb here is *arnion* instead of *amnos*. This lamb is the small or little lamb applied to our Lord in the Apocalypse as a gentle God to wage battle. The lamb *amnos* was used before to show the paschal lamb, but that sacrifice is done and there is no need anymore. This *arnion* shows the Crucified Christ which is in his victorious state. What a picture of a ruler, a Lion and little lamb: one of strength and gentleness.

There is a portrait of weakness with power, 2Co 13:3,4: "Since ye are seeking **proof** *while* Christ is speaking (in) me, who is not being weak (towards) you, but is being powerful (in) you; for indeed if He was crucified (in) weakness, yet He is living (by) God's power; for instead we ourselves are being weak

(in) Him, but we will live (with) Him (by) God's power (towards) you." This also shows innocence of a little lamb and the authority of ruling of the Lion.

Had stood is perfect tense participle translated with the use of substantive modifying Lamb.

As having been slain is perfect tense in passive voice participle with the use of manner. Cain murdered his brother, 1Jo 3:23: "And this is His commandments, in order that we may believe on the name of His Son Jesus Christ, and might be loving one another, even as He gave commandment to us." Jesus was killed which indicates the redemptive and vicarious, substitutionary death of Christ.

Was having is present tense participle with the use of substantive modifying lamb.

Seven horns and seven eyes show complete power, Ps 148:14: "He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the LORD;" and knowledge, Zec 3:9: "For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day." Christ is omnipotent and omniscience.

Revelation 5:7

He came is the word of emphasis in this sentence. This verb is past tense of Jesus showing himself.

And has taken perfect tense means Christ took this book in the past and will have abiding results.

Who was sitting is present tense participle translated with the use of substantive modifying the article the one. This demonstrates that it was God who was on the throne and Jesus has taken the scroll. Many have problems with the trinity as there are three persons in one Godhead. There are three truths: (1) There is one God; (2) Jesus is God; (3) Jesus is distinct from the Father as shown in this verse.

Revelation 5:8

When is the word of emphasis in this sentence.

Fell is past tense meaning they descended to a prostrate position.

Harps are used in songs of praise, Ps 71:22: "I will also praise thee with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel." 92:3: "Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound." 149:3: "Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp."

Golden bowls are only used in this book and used as vessels belonging to the altar, Zec 14:20: "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar." These bowls contain **the prayers of the saints**.

Is being full is present tense participle translated with the use of substantive modifying bowls.

Incenses, is genitive noun of content. Ps 141:2: "Let my prayer be set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice." Lu 1:9,10: "According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense." 18:7: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

Revelation 5:9

They are singing is present tense meaning they continuously are praising in song, Eph 5:19: “speaking to each other in psalms and hymns and spiritual songs, singing and praising (with) your heart to the LORD.” If they were not singing, all creation will sing together, Job 38:7: “When the morning stars sang together, and all the sons of God shouted for joy?” Lu 19:40: “And He answered and said to them, I am saying to you, if these should be silent the stones will cry out.”

New song is spiritual, Col 3:16: “Let the word of Christ keep dwelling (in) you richly, (in) all wisdom; teaching and admonishing each other in psalms and hymns and spiritual songs singing (with) grace (in) your heart to the LORD;” Isa 42:10: “Sing unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.” Ps 33:3: “Sing unto him a new song; play skilfully with a loud noise.” 40:3: “And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.”

Worthy is an adjective used to show the Jesus is capable to open the book.

To take and to open are past tense infinitives with the use of explaining the adjective worthy.

Was slain is past tense in passive voice meaning Jesus was slaughtered as a Paschal lamb. His blood was the ransom paid for our sins.

Redeemed is past tense meaning to buy us for God with his blood, 1Co 6:20: “For **ye were bought** with a price; glorify God indeed (in) your body, and (in) your spirit, which are God’s.” 7:23: “Ye were bought **with a price**; stop becoming bondmen of men.”

Us seem like even the four living creatures were part of this as they were singing, but it explains here it is strictly those **out of every tribe and tongue and people and nation**. This song is about all those throughout history who were saved by the blood which came from every tribe and tongue and people and nation. It cannot be about those who are participating in this song as the four living creatures, which are angels, were not redeemed by the blood.

Revelation 5:10

Made is past tense meaning God made ready them who are those were redeemed out of every tribe and tongue and people and nation. TR has us instead of them. “Them” would include also those tribulation saints.

Kings and priests, Mt 19:28: “And Jesus said to them, verily I am saying to you, “ye yourselves who followed Me, (in) the regeneration, when the Son of man should sit down (upon) *the* throne of His glory, will sit also (on) twelve thrones, judging the twelve tribes of Israel.” Some say this is a disputed text, but referring back resolves this, Re 1:6.

Will reign is future tense. Some MSS put this in the present tense.

Revelation 5:11

I saw is the word of emphasis in this sentence. This is past tense as used several times during John’s vision, Re 4:1,4 5:1,2,6.

I heard is past tense meaning John was using his eyes and his ears to grasp this wonder of multitude of angels, to lift in one massive voice.

Revelation 5:12

The lamb is found worthy, Re 5:6.

To receive is past tense infinitive with the use of explaining the adjective worthy.

The power and riches and wisdom and strength and honor and glory and blessing are all treated in the same way as to the first noun power as the first noun has an article, while all other nouns do not being joined by “and” (Grandville and Sharp rule). They seem distinct but Jesus received one praise, Mt 28:18: “and Jesus came to *them* and spoke to them saying, all authority has been given to Me (in) heaven and (on) earth.” All these traits explain the power Jesus possesses. This first trait is that Jesus has abundance (riches) power. The second trait is that Jesus uses his power wisely (wisdom). The third trait is that Jesus has overcoming (strength) power. The fourth trait is that Jesus has honourable power. The fifth trait is that Jesus has glorious power. And the sixth trait is that Jesus has respectful (blessing) power.

Revelation 5:13

Every creature is the word of emphasis in this sentence. This is direct object of the verb I heard. The areas where these creatures can be found are identical to Re 5:3 except this verse include **which are on the sea, and all things in them** (all four areas). This chorus of praise is universal.

The blessing, the honour, and the glory, and the might. The first three is found in the previous verse, but might is not power. Might is strength which humans can obtain or gain, but power is as dynamite, it can explode in your face if not used correctly. In the previous verse, Jesus has power as dynamite but he uses it properly because of the other three traits. Here, this doxology includes these three traits along with strength only God possesses. Notice the fourfold universal praise is equal to the fourfold ascription. The articles with each ascription show the distinction between each.

Revelation 5:14

The four living creatures are the words of emphasis in this sentence.

Who were saying is present tense participle translated with the use of substantive modifying living creatures. TR & MSS has this verb as imperfect tense indicative.

And elders which are the 24 elders mentioned in Re 4:4,10. Because of this TR adds: “the twenty four.”

Fell down and worshipped, both are past tense meaning the four living creatures and these elders descended to a prostrate position and showed reverence, Re 5:8. Yes, the angels worship God, Heb 1:6: “And again whenever **He should bring in** the first-born (into) the habitable world, He is saying, and let all *the* messengers of God worship Him.” This is silent adoration of God and of the Lamb. TR adds: “the one who was living (to) the ages of the ages.” This was a latter addition to the Text by some scribe.

Revelation 6:1

John opened with an introduction explaining the construction of this book that he was to write concerning the things which was (Chapter 1); the things which are (Chapter 2 & 3); and the things after these things (Chapter 4-22). In chapter one John saw the description of Christ in his glory. In chapter 2 & 3, John penned seven letters to the seven messengers of the seven assemblies in Asia Minor which was the present state of these churches. At the beginning of chapter 4, John opened with “after these things” which are the future events. In this chapter, John saw the 24 elders in heaven. The next chapter, John continued his vision in heaven with the description of the book and its seven seals. Now we come to this chapter, and John saw with the opening of the first six seals.

V. Opening seal one to six, Re 6

A. First seal, Re 6:1-2

1 **And I saw** that the Lamb opened one (of) the seven seals, and I heard one (of) the four living creatures saying, as a voice of thunder *is saying*, keep coming and see. 2 And **behold**, a white horse, and the one who was sitting (on) it *who* was having a bow; and he was given to him a crown, and he went forth overcoming, and in order that he may overcome.

I saw is the word of emphasis in this sentence. This verb is past tense as John used this frequently for explaining his vision, Re 4:1,4 5:1,2,6,11.

That is a conjunction. TR & MSS used the adverb “when.”

Opened is past tense meaning this compound verb consists of: in the midst and to open. Before a mighty angel asked who is worthy to open this book, Re 5:2. Now the worthy one, our Lord Jesus opened one of the seven seals. TR does not have seven, but only “seals.”

I heard is past tense. This verb was used with “saw” in Re 4:1 and Re 5:11.

A voice of thunder is the voice of the cherubim who had the face of a lion as he roared with thunderous sound. This cherubim was noble in contrary to the rider on this white horse.

Keep coming is present tense imperative meaning John was approaching and this cherubim exhorted him to keep approaching.

See is past tense imperative meaning start to take heed (*orao*). TR has: keep seeing of the verb to perceive (*blepo*) in present tense imperative. MSS does not have this second verb at all.

Revelation 6:2

Behold is the word of emphasis in this sentence. TR & MSS adds: “and I saw.”

A white horse is an address as vocative. This white horse is found again in Re 19:11: “**And I saw the heaven** *which* had been opened, and behold, *there is* a white horse, and *there is* the One Who is sitting (upon) it, *Who* is being called faithful and true and He is judging and is making war (in) righteousness,” and the armies with our Lord on white horses, Re 19:14: “And **the armies** (in) the heaven were following Him (upon) white horses, *who* are being clothed in fine linen, white and pure *linen*.” This is not here our Lord, as he only comes at the close of the judgment and tribulation period. This rider has only a bow with no arrows and a crown on his head. This bloodless leader who is a counterfeit saviour is the little horn prophesied by Daniel, Da 7:8: “I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.” Some call this the resurrection of the Roman Empire as the Daniel saw four great beasts which are four great empires, Da 7:3-7: lion (Babylon); bear (Persian); leopard (Greek); fourth beast (Roman). This is the day of the Lord which is coming as a thief by night. This bloodless rider will cry peace and security, 1Th 5:2,3: “for ye yourselves know accurately that the day of *the* LORD is so coming as a thief (by) night; for whenever they should be saying, *there is* peace and security, then sudden destruction is approaching upon them, as the travail *is* to the one who is pregnant with child (in) stomach, and they shall in no wise escape.” Jesus warned about this misleading rider, Mt 24:4,5: “**And Jesus answered and said** to them, keep seeing, let not anyone mislead you. For **many** will come (in) My name, saying, I myself am that christ, and they will mislead many.”

Revelation 6:3

The first seal is opened by Jesus and the first cherubim calls for John to draw near. Rolling out the scroll, it shows to John a bloodless ruling rider on a white horse. This rider will call for false peace. Now the second seal is opened by Jesus and the second cherubim calls to John to pay attention.

V. Opening seal one to six, Re 6

B. Second seal, Re 6:3-4

3 **And when** He opened the second seal I heard the second living creature saying, keep coming. 4 And another red horse went forth; and it was given to him the one who was sitting (on) it to take the peace (out of) the earth, and in order that they may slay one another; and a great sword was given to him.

When is the word of emphasis in this sentence. This is an adverb modifying opened.

He opened is past tense. Notice it is always Jesus opening the seals, and the cherubims proclaiming to pay attention.

The second living creature is the one of the cherubims which the face of a calf or ox which symbolizes strength.

Keep coming is present tense as same as in verse 1. TR adds: “and keep seeing.”

Revelation 6:4

Went forth is the word of emphasis in this sentence. This verb is past tense meaning this rider went out to take away hope.

Red horse is taking away the false peace of the first rider. Red is a sign for blood.

To take is past tense infinitive with the use of purpose. The purpose of this rider is to remove the peace. Jesus foretold of this great conflict in Mt 24:7: “nation will rise up against nation and kingdom against kingdom.”

They may slay one another is past tense subjunctive meaning the nations and kingdoms will butcher each other.

A great sword was given to him. This rider will possess a great sword.

Revelation 6:5

The first seal is opened by Jesus and the first cherubim calls for John to draw near. Rolling out the scroll, it shows to John a bloodless ruling rider on a white horse. This rider will call for false peace. Now the second seal is opened by Jesus and the second cherubim calls to John to pay attention. Rolling out again the scroll, it shows to John a rider with a great sword on a red horse. This rider will take away the peace from the first rider and will draw nation against nation in a bloody battle. Now the third seal is opened by Jesus and the third cherubim requested John to pay attention.

V. Opening seal one to six, Re 6

C. Third seal, Re 6:5-6

5 **And when** He opened the third seal I heard the third living creature saying, keep coming and see. And **behold**, a black horse, and the one who was sitting (on) it *who* was having a balance (in) his hand. 6 **And I heard a voice** (in) *the* midst of the four living creatures saying, a dry measure of wheat for a denarius, and three dry measures of barley for a denarius: and do not injure the oil and the wine.

When is the word of emphasis in this sentence.

He opened is past tense meaning Jesus opened this seal.

I heard is past tense. John heard the third cherubim with the face of man. This is a symbol of wisdom but this rider is false wisdom.

Keep coming is present tense imperative.

And see is past tense imperative. TR has: “keep seeing.”

Black horse is a symbol of sickness like the black plague. Hunger brings much sickness.

Was sitting... was having, both are present tense participles translated with the use of substantive modifying the one.

A balance shows the scales of worth. This is not the balance of justice, but rather the scales of weighing the worth of purchasing products. This rider brings famine as what Jesus proclaimed next in Mt 24:7 “there will be famines.”

Revelation 6:6

I heard is the word of emphasis in this sentence. John heard in the previous verse the third cherubim, now he hears a voice in the midst of the four cherubims.

Three dry measures of wheat for a denarius. A denarius was about one dollar and a half in our money. A dry measure is equal to one of our quarts. Three quarts or 2.85 litres of barley = \$1.50. A denarius is equal to the wages of a day laborer, Mt 20:2.



Do not injure is past tense subjunctive with negation. This prohibition means the rich survived as their **oil and wines** were not touched. But they will receive their share of judgment later.

Revelation 6:7

The first seal is opened by Jesus and the first cherubim calls for John to draw near. Rolling out the scroll, it shows to John a bloodless ruling rider on a white horse. This rider will call for false peace. Now the second seal is opened by Jesus and the second cherubim calls to John to pay attention. Rolling out again the scroll, it shows to John a rider with a great sword on a red horse. This rider will take away the peace from the first rider and will draw nation against nation in a bloody battle. The third seal is opened by Jesus and the third cherubim requested John to pay attention. Rolling out further the scroll, it shows to John a rider with a balance on a black horse. This rider will bring a great famine but it will spare the rich for the moment. Now the fourth seal is opened by Jesus and the fourth cherubim again asked John to take notice.

V. Opening seal one to six, Re 6

D. Fourth seal, Re 6:7-8

7 **And when** He opened the fourth seal, I heard the voice of the fourth living creature saying, keep coming and see. 8 And **behold**, a pale horse, and the one who was sitting (on) it, his name was Death, and the grave is following (with) him; and authority was given to them to kill (over) the fourth of earth (with) sword and (with) famine and (with) death, and (by) the beasts of the earth.

When is the word of emphasis in this sentence.

He opened is past tense meaning Jesus opened the fourth seal to unroll more of the scroll.

I heard is past tense of the fourth living creature. John heard the voice of the fourth cherubim who had a face of a flying eagle which is the swiftest in nature.

Keep coming and see. The first is present tense imperative and the second is past tense imperative. See like in Re 6:1,5 the second verb is different than TR which has *blepo* in present tense while BYZ has *orao* in past tense. The verb here means to take heed in a way of taking notice. This is not like TR which is glancing.

Revelation 6:8

Behold is the word of emphasis in this sentence. TR adds: “and I saw.” TR did this also in Re 5:6 6:2.

A pale horse is one of sickness.

Death is his name. This address means without life.

The grave means *hades* (not hell) but the region of the unseen. The unseen abode is for the wicked, Lu 16:23: “And *after* he lifted up his eyes **(in) Hades**, *while* he is (in) torments, he is seeing Abraham (from) a distance, and Lazarus (in) his bosom.” Hell is *geenna* which a place of future punishment.

Is following is present tense meaning at that time these two aspects are continuously accompanying this rider.

Authority is the power to take.

Was given is past tense meaning it was ordered in time past by God to permit this judgment.

To kill (over) the fourth of earth. This verb is past tense infinitive with the use of purpose. Twenty-five percent of the population dies.

(With) sword and (with) famine and (with) death, and (by) the beasts of the earth. These four sources of destruction are used by this rider and hades. The first is like not like *machaira* in Re 6:4 as that was a small sword (knife), but here is a large sword (*rhomphaia*). The following is hunger, pestilences and fierce animals. Jesus warned about pestilences, in Mt 24:7: “For nation **will rise up** (against) nation, and kingdom (against) kingdom; and there will be famines and pestilences and earthquakes (in) *different* places.” All four are prophesized in Eze 14:21: “For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?”

Revelation 6:9

The first seal is opened by Jesus and the first cherubim calls for John to draw near. Rolling out the scroll, it shows to John a bloodless ruling rider on a white horse. This rider will call for false peace. Now the

second seal is opened by Jesus and the second cherubim calls to John to pay attention. Rolling out again the scroll, it shows to John a rider with a great sword on a red horse. This rider will take away the peace from the first rider and will draw nation against nation in a bloody battle. The third seal is opened by Jesus and the third cherubim requested John to pay attention. Rolling out further the scroll, it shows to John a rider with a balance on a black horse. This rider will bring a great famine but it will spare the rich for the moment. The fourth seal is opened by Jesus and the fourth cherubim requested again John to take notice. Rolling out again further the scroll, it shows to John a rider named Death is set out to kill one fourth of the earth on a pale horse. Now the fifth seal is opened by Jesus and the martyrs for Jesus cried out.

V. Opening seal one to six, Re 6

E. Fifth seal, Re 6:9-11

9 **And when** He opened the fifth seal I saw under the altar the souls of the ones who had been slain (because of) the word of God, and (because of) the testimony of the Lamb which they were having, 10 and they were crying with a loud voice, saying, until when, O Master, the Holy and True, are Thou not judging and avenging our blood (out of) the ones who are dwelling (on) the earth? 11 And white robes **were given** to each, and it was said to them in order that they may rest yet a while, until both their fellow-bondmen and their brethren, the ones who are being about to be being killed as also these ones will be fulfilled.

When is the word of emphasis in this sentence.

Under the altar the souls are those who were butchered during this time of tribulation which is the first three and a half years of this Great Tribulation.

Had been slain is perfect tense participle translated with the use of substantive modifying the ones. These ones were put to death by violence during the time of the first four seals. The past tense with abiding results of this verb means that the first rider promised peace but killed those believers during this time. Also the second rider made war with nations but also made war with believers. And the third rider brought famine as believers were starved like the other poor. Finally, the fourth rider killed twenty-five percent of the earth and believers were part of this through the sword.

The word of God and... the testimony of the Lamb. These two witnesses of the souls mean these believers still speak the word of God and the Gospel. TR & MSS does not have "Lamb."

They were having is imperfect tense meaning these believers in the past possessed this faith and are continuing to do so.

Revelation 6:10

They were crying is imperfect tense meaning the martyrs cried in the past and are continuing to do so. The scene here is completely different than the first four seals. There are no more the voices of the living creatures. Now the voices are of the martyrs from the first four seals.

Until when is the question that has been asked since the beginning of time, Ps 6:3: "My soul is also sore vexed: but thou, O LORD, how long?" 13:1,2: "How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?" 35:17: "Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions." 74:10: "O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?" 82:2: "How long will ye judge unjustly, and accept the persons of the wicked? Selah." 89:46: "How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?" 94:3: "LORD, how long shall the wicked, how long shall the wicked triumph?"

Oh Master is a direct address meaning the despot as owner, Jude 1:4: “For certain men **came in stealthily**, who had been before marked out of old (to) this sentence, ungodly *persons* changing the grace of our God (into) licentiousness and denying the only master God and our LORD Jesus Christ.”

The Holy and True are identical as the first noun has an article and the second noun does not. These two nouns are joined by “and: kai” (Grandville & Sharp rule). TR shows they are distinct as the second noun has an article. The reason may be that Re 3:7: “And write to the messenger of the assembly (in) Philadelphia, the Holy, the True, the One Who is having the key of David, the One Who is opening and no one will shut him, except the one who is opening and no one will open, is saying these things:” have each an article.

Are thou not judging and avenging our blood? What a question! These souls are short-sighted as they are new believers. They are babes in Christ and understand not the full plan of God’s judgment. Jesus told his believers that they will be persecuted, Mt 24:9: “**Then** they will deliver you up (to) tribulation, and will kill you; and ye will be hated (by) all the nations (on account of) My name.”

Revelation 6:11

Were given is the word of emphasis in this sentence. This verb is past tense in passive voice. All believers who were martyred during the great tribulation will be dressed in white robes, Re 7:9,13,14: “**(After) these things I saw**, and behold, *there was* a great crowd, which no one was being able to number (out of) every nation and tribes and peoples and tongues, *which* have stood (before) the throne and (before) the Lamb, *which* have been clothed with white robes, and palms (in) their hands; And one (of) the elders **answered**, saying to me, who are these ones who had been clothed with the white robes, and from where came they? And I have said to him, Lord, thou thyself know. And he said to me, these are the ones who are coming (out of) the great tribulation, and they washed their robes, and they made *them* white (in) the blood of the Lamb.”

They may rest yet a while is past tense subjunctive meaning these martyrs of these first 3 1/2 years of the great tribulation may take rest for themselves for a degree of time. TR & MSS adds: “little.”

Both their fellow-bondmen and their brethren are those who are still alive on the earth.

Are being about is present tense participle translated with the use of substantive modifying the articles the ones.

To be being killed is present tense in passive voice infinitive with the use completing the verb. These ones are being continuously murdered as they are the martyrs in the last 3 1/2 years of the great tribulation.

Revelation 6:12

The first seal is opened by Jesus and the first cherubim calls for John to draw near. Rolling out the scroll, it shows to John a bloodless ruling rider on a white horse. This rider will call for false peace. Now the second seal is opened by Jesus and the second cherubim calls to John to pay attention. Rolling out again the scroll, it shows to John a rider with a great sword on a red horse. This rider will take away the peace from the first rider and will draw nation against nation in a bloody battle. The third seal is opened by Jesus and the third cherubim requested John to pay attention. Rolling out further the scroll, it shows to John a rider with a balance on a black horse. This rider will bring a great famine but it will spare the rich for the moment. The fourth seal is opened by Jesus and the fourth cherubim requested again John to take notice. Rolling out again further the scroll, it shows to John a rider named Death set out to kill one fourth of the earth on a pale horse. The fifth seal is opened by Jesus and the martyrs for Jesus cried out. White

robes were given to these tribulation saints as they call out for how long? Now the sixth seal is opened by Jesus and a great earthquake, and the sun became black and the stars of the heaven fell.

V. Opening seal one to six, Re 6

F. Sixth seal, Re 6:12-17

12 **And I saw** when He opened the sixth seal; and behold, there became a great earthquake, and the sun became black as a hairy sack *is*, and the moon became as blood *is*, 13 and the stars of the heaven fell (unto) the earth, as a fig-tree *is which* scattered its untimely figs, *which* is being shaken; 14 and the heaven was parted as a book *which* is being rolled up *is*, and every mountain and island were moved (out of) their places; 15 and the kings of the earth, and the great *ones*, and the rich *ones*, and the chief captains, and the powerful *ones*, and every bondman and every free *man* hid themselves (in) the caves and (in) the rocks of the mountains, 16 and they are saying to the mountains and to the rocks, fall (on) us, and hide us (from) *the* face of Him Who is sitting (on) the throne, and (from) the wrath of the Lamb; 17 because the great day of His wrath came, and who is being able to stand?

I saw is the word of emphasis in this sentence. This verb is past tense and used by John frequently, Re 1:17 4:1,4 5:1,2,6,11 6:1,2,5,8,9.

A great earthquake is prophesied by Jesus in Mt 24:7: “there will be earthquakes in different places.” And Jesus adds in Mt 24:8: “But all these are a beginning of sorrows.” This means that this is only the start of the seven years of tribulation (the first 3 1/2 years).

Black is predicate adjective from the verb *ginomai*, to become. The sun has a lengthened eclipse as the total solar eclipse. The Moon blocks the sun as it stops rotating around the earth. There is much greater chance of blocking sunlight to the Moon, but God’s judgment is great as the earth stop rotation for a day in Jos 10:12-14: “Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is not this written in the book of Jasher?* So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.” If the moon stops orbiting the earth, it would fall to the earth. This miracle of this not happening feared the people on the earth as they thought that this would happen. This is prophesied by Jesus in Mt 24:29: “But **immediately** (after) the tribulation of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall (from) the heaven, and the powers of the heavens will be shaken.”

As hairy sack is a bag for holding things that looks like a ball of hair. With the solar eclipse prolonged as the sun behind the moon, it looked like the sackcloth from a black goat, Isa 50:3: “I clothe the heavens with blackness, and I make sackcloth their covering.” This is told as symbols of old age in Ec 12:2: “While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain.”

Blood means the moon became the color of blood with the prolonged solar eclipse, Ac 2:20: “**The sun** will be turned (into) darkness and the moon (into) blood, (before) that great day of *the* LORD came.”

Revelation 6:13

Fell is past tense meaning the stars of the heaven fell down like those who worship the Lord. Up to this point it seemed very possible to be very literal. Is this figurative, only God knows, but what the message that is spelled out is this day will spell the end of the entire universe as we know it. The world today is worried about global warming, but what about the day of the Lord? These stars could be small meteors.

Scattered is past tense participle translated with the use of substantive modifying fig-tree. This means a fig-tree grow in winter and fall off in the spring without getting ripe, So 2:11: “For, lo, the winter is past, the rain is over *and* gone;” Mr 13:28: “But learn the metaphor **(from) the fig-tree**: when its branch should become tender, and it should be putting forth the leaves, ye are knowing that the summer is near.” TR & MSS has present tense indicative.

Untimely figs are only found here.

Is being shaken is present participle translated with the use of substantive modifying fig-tree, Mt 11:7: “But *while* **these things** were going on, Jesus began to be saying to the crowds (concerning) John, what went ye out to look at (into) the wilderness? **A reed** being shaken (by) the wind?” All translations put the use of time, but John translates most of his participles as substantive and this verb has the same as fig-tree: nominative singular feminine.

Revelation 6:14

And the heaven was parted as a book. The verb is past tense in passive voice. This compound verb consists from and to separate meaning the heaven was separated from where it was, Ac 15:39: “Therefore a sharp contention arose so that they have been parted (from) one another, and *so that* Barnabas has taken Mark to sail (to) Cyprus.” The beginning of this verse displays a vivid picture of how the world views the sky with the solar eclipse and all the meteor showers hitting the earth. TR does not have an article with heaven.

As a book is being rolled up is present tense participle translated with the use of substantive modifying book. This verb is only found here in the NT, Isa 34:4: “And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree.” This is an illusion of the sky not being the same as God changes not, Heb 1:12: “and Thou will roll them up as a covering, and they will be changed; but Thou Thyself are the same, and Thy years will fail not.” Ps 102:27: “But thou *art* the same, and thy years shall have no end.”

And every mountain and island were moved (out of) their places. The verb is past tense in passive voice meaning the great earthquakes mentioned before moved these mountains and islands as a displacement in the earth’s crust, Re 16:20: “And **every island** fled; and the mountains were not found;” Na 1:5: “The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.” Jer 4:24: “I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.” This can be done with great faith, Mr 11:23: “For **verily** I am saying to you, whoever should say to this mountain, be thou taken away and be thou thrown (into) the sea, and should not doubt (in) his heart, but should believe that what he is saying it is becoming; there will be to him whatever he should say.” 1Co 13:2: “And **if** I should be having prophecy, and should know all hidden things, and all knowledge, and if I should be having all faith, so as to be removing mountains, but I should not be having love, I am nothing.”

Revelation 6:15

And the kings of the earth, and the great, and the rich, and the chief captains, and the powerful, and every bondman and every free. Each group has an article to show their distinctions. Notice the poor is not mentioned as they died in the famine, but the rich were spared. Bondman survived the famine because the wealthy free needed them.

Hid is past tense meaning they took cover from the falling objects of the sky. Today there are bunkers made to protect against nuclear wars, but they never thought of the wrath of God.

Revelation 6:16

And they are saying is present tense meaning these ones who hid in these mountains and rocks are continuously saying. They were so afraid for their life that they could not take it anymore.

Fall is past tense imperative meaning these ones did not repent to God by speaking to God but speaking to objects to crush them.

And hide us is past tense imperative meaning these ones think that death will conceal their identity from God. They are still praying to idols, but know that God passes judgment. It is like those at the bottom of the mountain and Moses was with God, these Israelites still were worshipping idols, Ex 20:18: "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off." 32:8,23: "They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt. For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."

Who is sitting is present tense participle translated with the use of substantive modifying the article of him or the one. Because of the witnesses of the martyrs and those who are still alive, these believers told the unbelievers where this judgment is coming. But they will not repent.

Revelation 6:17

Came is past tense. The day of the Lord arrived which is the great day of his wrath as this day was prophesied, Isa 24:19-23: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, *that* the LORD shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth. And they shall be gathered together, *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." 34:2-4: "For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree." Joe 2:30,31: "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come." Zep 1:14-18: "The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly. That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Hag 2:6-7: "For thus saith the LORD of hosts; Yet once, *it is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts."

Who is being able is present tense meaning the question is being continually asked: "let us find our own saviour to withstand against God Almighty."

To stand is past tense infinitive with the use of completing the verb. They are asking the question of who can provide them safety. Their prayer-meeting to their idols are ironic.

Revelation 7:1

John opened with an introduction explaining the construction of this book that he was to write concerning the things which was (Chapter 1); the things which are (Chapter 2 & 3); and the things after these things (Chapter 4-22). In chapter one John saw the description of Christ in his glory. In chapter 2 & 3, John penned seven letters to the seven messengers of the seven assemblies in Asia Minor which was the present state of these churches. At the beginning of chapter 4, John opened with “after these things” which are the future events. In this chapter, John saw the 24 elders in heaven. The next chapter, John continued his vision in heaven with the description of the book and its seven seals. Next, John saw the opening of the first six seals. Now John leaves for a moment as an interlude of the opening of the seventh seal. After these things, John is now looking at the sealing of the bondmen.

VI. Interlude, Re 7

A. Sealing of God’s Israelite bondmen, Re 7:1-8

1. Four messengers, Re 7:1

1 **And (after) these things** I saw four messengers *who* had stood (upon) the four corners of the earth, *who* were holding the four winds of the earth, in order that *the* wind might not be blowing (on) the earth, nor (on) the sea, nor (upon) some tree.

(After) these things are the words of emphasis in this sentence. These words are the major change of events in this prophecy. In Re 4:1, the prophecy started for future events in heaven as the church is already raptured (chapter 4). John continued his vision in heaven with the description of the book and its seven seals (chapter 5). Then the first six seals were opened to bring judgment upon the nations during the first 3 1/2 years of the Great Tribulation (chapter 6). After these things which are the great events of opening the first six seals, John saw four messengers.

Four messengers are four angels.

Had stood is perfect tense participle translated with the use of substantive modifying messengers. These angels stood in this vision and will have abiding results of what is to occur.

(Upon) the four corners of the earth means the four directional sections of the earth: north, south, east and west.

Were holding is present tense participle translated with the use of substantive modifying messengers.

The four winds mean the winds from each directional section. Sometimes we have winds from two directions such north-east but here there is no wind at all.

Might not be blowing is present tense subjunctive with negation meaning the purpose of the four messengers is to stop continuously the blowing of the wind. This is total restraint upon the whole world.

(Upon) some tree means with the preposition "against" certain tree like if it would happen as a tornado. TR & MSS has "any" which would be inclusive as all trees. So the wind is not blowing against the land and sea, and also the large tree which would reach the skies which BYZ has here.

Revelation 7:2

John saw first four messengers to stop the winds, and now he sees another messenger.

VI. Interlude, Re 7

A. Sealing of God's Israelite bondmen, Re 7:1-8

2. Another messenger with a seal, Re 7:2-3

2 **And I saw** another messenger *who* was going up (from) *the* rising of *the* sun, *who* was having *the* seal of *the* Living God; and he cried with a loud voice to the four messengers, to whom it was given to them to injure the earth and the sea, 3 saying, do not injure the earth, nor the sea, nor the trees, (until) which we should be sealing the bondmen of our God (on) their foreheads.

I saw is the word of emphasis in the sentence. This is used by John to continue his vision.

Another messenger is a different angel from the other four angels who stopped the wind.

Was going up is present tense participle translated with the use of substantive modifying messenger. This compound verb consists: among and to walk. This verb means this other angel was walking continuously among the angel who was holding the wind from the east. TR has: has gone up which is past tense participle of the same verb.

(From) rising of sun means the east.

Was having is present tense participle translated with the use of substantive modifying messenger. This angel was continuously possessing seal of Living God. Notice there is no article with seal because it is not the last seal of the book, but a different seal.

Living is present tense participle translated with the use of simple adjective modifying God.

He cried is past tense meaning this angel from the east with a seal of God heralded a message with a loud voice.

To injure is past tense infinitive with the use of purpose meaning this loud cry was given a purpose to do damage to the earth and the sea. Notice the trees are not mentioned here because the land and the sea cover all.

Revelation 7:3

Do not injure is past tense subjunctive with negation. This prohibition is not hurting the earth, the sea, and the trees. Notice all three are mentioned here because some may climb the tall trees to find a way to safety. There is no place to hide when the wrath of God comes.

We should be sealing is present tense subjunctive meaning the condition of holding off the hurt upon the world is the marking upon by the impress of a seal or a stamp. This sealing is like when we ask for certified mail at the post office. This guarantee of the company puts their protection of delivery of such an item.

The bondmen are believers in Christ who come from the twelve tribes of Israel. These Israelite believers are marked with a seal on their foreheads which is the most prevalent place to put a mark as all can see it. The ones with the mark of the beast have it in their right hand, or in their foreheads, Re 13:16: "And **it is causing** all, the small and the great, and the rich and the poor, and the free and the bondmen, in order that it may give to them a mark (on) their right hand, or (on) their foreheads." Foreheads means those who are publicly known, while those on their right hand are those who are spies working undercover for the devil.

Revelation 7:4

John first saw four messengers stopping the winds, then another messenger with a seal of God for the Israelite bondmen of God. It is explained here who the 144,000 are and what tribe.

VI. Interlude, Re 7

A. Sealing of God's Israelite bondmen, Re 7:1-8

3. 144,000 described, Re 7:4-8

4 **And I heard** the number of the ones who had been sealed; *there were* one hundred and forty-four thousand, *who* have been sealed (out of) every tribe of *the* sons of Israel; 5 (out of) *the* tribe of Judah, *there were* twelve thousand *who* have been sealed; (out of) *the* tribe of Reuben, *there were* twelve thousand *who* have been sealed; (out of) *the* tribe of Gad, *there were* twelve thousand *who* have been sealed; 6 (out of) *the* tribe of Aser, *there were* twelve thousand *who* have been sealed; (out of) *the* tribe of Nephtalim, *there were* twelve thousand *who* have been sealed; (out of) *the* tribe of Manasses, *there were* twelve thousand *who* have been sealed; 7 (out of) *the* tribe of Simeon, *there were* twelve thousand *who* have been sealed; (out of) *the* tribe of Levi, *there were* twelve thousand *who* have been sealed; (out of) *the* tribe of Issachar, *there were* twelve thousand *who* have been sealed; 8 (out of) *the* tribe of Zabulon, *there were* twelve thousand *who* have been sealed; (out of) *the* tribe of Joseph, *there were* twelve thousand *who* have been sealed; (out of) *the* tribe of Benjamin, *there were* twelve thousand *who* have been sealed.

I heard is the word of emphasis in this sentence. This verb is past tense meaning John received this information from someone else.

One hundred and four-four thousand means God uses a thousand fold for the twelve tribes and the twelve is repeated.

(Out of) every tribe of sons of Israel means Jacob has twelve sons and each son formed a tribe. In the Old Testament each tribe was promised an inheritance but the list is not geographical. Levi was given the priesthood and was given a promised land as Manasseh was put in his place, but is included in this list. Dan is omitted because of their sins. Dan fell into idolatry, Judges 18; Ge 49:17. So now Levi is listed and is replacing Dan.

Revelation 7:5

Twelve thousand is the number for each tribe meaning each tribe represents all of Israel times a thousandfold.

Tribe of Judah is not the firstborn son of Jacob. It is Reuben, but out of the tribe of Judah we find our Lord Jesus Christ. The original order of birth was: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin, Ge 29:1-30:1. In the blessing of Jacob the order changed, Ge 49:1: Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph, and Benjamin. In the blessing of Moses, another order is observed, De 33:1: Reuben, Judah, Levi, Benjamin, Joseph, Zebulun, Issachar, Gad, Dan, Naphtali, and Asher. Simeon is omitted. In the dispersion of land, Levi did not receive their portion as they had the priesthood, and the two sons of Joseph: Ephraim and Manasseh each receive a portion. So when we see Joseph mentioned here, it meant Manasseh as he was the oldest, Ge 48:14.

Tribe of Reuben is the second tribe mentioned here.

Tribe of Gad is the third tribe mentioned here. Notice the 144,000 are mentioned from the tribes of Israel. It cannot be a sect of Christians today as Jehovah Witnesses claim. Ask them from what tribe do they come from and why are you now more than 144,000?

Revelation 7:6

Aser, Nephthalim, Manases are the fourth, fifth and six tribe mentioned.

Revelation 7:7

Simeon, Levi, Issachar are seventh, eighth and ninth tribe sealed.

Revelation 7:8

Zabulon, Joseph (Massasseh), and Benjamin are the tenth, eleventh and twelfth tribes who are have been sealed.

Revelation 7:9

During this interlude between the sixth and seventh seal of the book, God sealed his Israelite bondmen so they will not be hurt throughout the end of this tribulation. Now we see a great crowd in heaven.

VI. Interlude, Re 7

B. Great crowd of saved multitude, Re 7:9-17

1. Worshipping God, Re 7:9-12

9 **(After) these things** I saw, and behold, *there was* a great crowd, which no one was being able to number (out of) every nation and tribes and peoples and tongues, *which* have stood (before) the throne and (before) the Lamb, *which* have been clothed with white robes, and palms (in) their hands; 10 and *which* is crying with a loud voice, saying, salvation is to the One Who is sitting (on) the throne of our God, and to the Lamb. 11 And all the messengers had stood around the throne and the elders and the four living creatures, and they fell (before) the throne (upon) their face, and they worshipped God, 12 saying, amen; the blessing and the glory and the wisdom and the thanksgiving and the honor and the power and the strength *are* to our God (to) the ages of the ages. Amen.

(After) these things are the words of emphasis in the sentence. These words are used by John to show a bridge after historical events. The present scene when John wrote this book of Revelation was seven local assemblies. John wrote to the seven leaders of these assemblies, then after these things (sometime in the future which believers at that time looked for the day of the Lord. The rapture occurs between chapter three and chapter four) John saw 24 elders (12 from leaders of OT saints, and 12 from leaders of NT saints) in heaven, and then he continued his vision of a book and its seven seals. This vision continued with the opening of the first six seals. The second “after these things” breaks to the next major historical event (a pause from the opening of the seven seals to explain the 144,000 Israelite bondmen sealed so they can be protected for their mission for the remainder of this great tribulation). As this first section looks forward to the next historical event, this next even is the sealing of God’s Israelite bondmen so they can be protected throughout the remainder of the Great Tribulation. Now we have the next event of recognizing a great crowd. Notice the previous event was to describe God’s servants for the remainder of the Great Tribulation. This event now is a great crowd since the beginning of the Great Tribulation. This is a description of God’s servants who had or have died since the Church was raptured. These two events give an overview of God’s servants for the period of the Great Tribulation. First a look of his servants who are preparing for future service, then a look of his servants who died since this Great Tribulation began. This is why it is an interlude or a break from the judgments which occurred and those which will occur.

I saw is past tense as to show what John was seeing in his vision.

A great crowd which no one means there is not a person. This does not mean God cannot, Mt 10:30: “but even the hairs of your head are all numbered.” Lu 12:7: “But even all **the hairs** of your head have been numbered. Therefore **stop** fearing, ye are being better than many sparrows.”

Was being able is imperfect tense meaning that there is not a human being was being capable.

To number is past tense infinitive with the use of completing the verb. This verb means to count. TR adds: “it.”

(Out of) every nation and tribes and peoples and tongues show that this great crowd came from all parts of the world. Most commentators refer to them as Gentiles because of this. Gentiles and nations are the same Greek word. But according to Paul, Gentiles are not of a Hebrew. To this passage, they are both Hebrew and Gentile.

Have stood is perfect tense participles translated with the use of substantive modifying the supplied “which” as above after the crowd in singular, but now in plural as each one have stood out of respect. This which above is accusative, so this supplied should be plural accusative. TR has nominative plural.

Have been clothed with perfect tense in passive voice participle translated with the use of substantive modifying again the supplied “which” like which after crown in accusative singular but now plural. TR has nominative plural. This compound verb consists: around and to throw.

White robes are those mentioned in Re 6:11. These ones were killed during the Great Tribulation. This shows that there were a vast number of people saved during the first part of this Great Tribulation period. The early church grew in numbers at Pentecost, but they could count them (3000 souls), Ac 2:41: “Therefore **these ones** who gladly have welcomed his word were dipped and about three thousand souls were added that day.”

Palms are a sign of victory and joy, Joh 12:13: “took the branches of the palms and went out (to) meet Him, and was crying, Hosanna, the One who is coming (in) *the* name of *the* LORD is blessed, King of Israel.” TR & MSS change to nominative plural (*foinikes*) instead of accusative plural (*foinikas*) found here. The difference is over the crowd or individuals possessing these palms.

Revelation 7:10

They are crying is present tense indicative meaning each one of this great crowd are shouting out continuously with a loud voice. This was not one large exclamation of joy, but a continuous shouting of joy for the victory of their saviour. At sporting events, the fans go crazy, it will be greater than this! TR has present tense participle.

Saying is present tense participle with the use of manner. Many translations put quotations after this verb, but there is no “that: *oti*.” The Greek does not render this.

Is sitting is present tense participle translated with the use of substantive modifying the article “to the one.”

The throne belongs both to God and to the Lamb because there is an article with each noun.

Revelation 7:11

All is the word of emphasis in this sentence. This means every angel who has not fallen.

Had stood is pluperfect tense meaning this action was completed in the past just like when Jesus exclaimed “it is finished” meaning there is no more need to accomplish anything anymore. All these angels stood in the past and there is no need to stand anymore, now they can fall and worship.

Around is an adverb meaning in a circle. These angels had stood on the outside all around the throne along with the elders and the four living creatures.

They fell is past tense meaning the great crowd, and the messengers, and the elders, and the four cherubims all prostrated with their face to the ground.

They worshipped is past tense meaning one large act of reverence towards God.

Revelation 7:12

Saying is present tense participle meaning this was a continuous speaking. Some translations put quotation marks after this verb, but the Greek warrants it not because of the lack of “that: *oti*.”

Amen meaning faithful as “so be it.”

The blessing and the glory and the wisdom and the thanksgiving and the honour and the power and the strength are seven qualities given unto God. Seven is the number of completeness and each is distinct as each noun has an article.

(To) the ages of the ages meaning these qualities are eternal.

Amen is repeated to show that this is a faithful saying, 1Ti 1:15: “The word **is faithful**, and worthy of all acceptation, Christ Jesus came (into) the world to save sinners, of whom I myself am first.” 2Ti 2:11: “**Faithful** is the word; for if we died together with *Him*, also we will live together;” Tit 3:8: “**Faithful** is the word, and I am desiring to be affirming thee strongly (concerning) these things, in order that the ones who have believed in God might be taking care to be forwarding in good works. **These things are** good and profitable to men.”

Revelation 7:13

John started this interlude between the opening of the sixth and seventh seal of the book with the sealing of 144,000 Israelite bondmen so they will be protected until the end of this Great Tribulation. This is preparation for the work of future endeavours in the ministry of the Lord. Now we come to the second portion of this interlude with a great crowd of those who had been clothed with the white robes. These came from the fifth seal, Re 6:11. They were the ones who were killed during these first six seals and more to come during the remainder of this Great Tribulation. This interlude prepares us to what will occur and to what just has happened. We have not come to the full explanation of those who are clothed with white robes.

VI. Interlude, Re 7

B. Great crowd of saved multitude, Re 7:9-17

2. Explanation of this crowd, Re 7:13-17

13 And one (of) the elders **answered**, saying to me, who these ones who had been clothed with the white robes, and from where came they? 14 **And I have said** to him, Lord, thou thyself know. **And he said** to me, these are the ones who are coming (out of) the great tribulation, and they washed their robes, and they made *them* white (in) the blood of the Lamb. 15 **(Because of) this** they are (before) the throne of God, and they are serving Him day and night (in) His temple; and the One Who is sitting (on) the throne will tabernacle (over) them. 16 They will **not** hunger anymore, neither they will thirst anymore, nor the sun will fall in any wise (upon) them, nor any heat; 17 because the Lamb which *is* in *the* midst of the throne will shepherd them, and will lead them (to) living fountains of waters, and God will wipe away every tear (out of) their eyes.

One (of) the elders means one of the twenty-four elders.

Answered is past tense meaning one of the twenty-four elders was beginning to speak with John but because of past tense it is referring back to something which has preceded, Re 6:11. This compound verb consists: from and to judge. But together it is a force to begin to speak on passing proper judgment or discernment of a certain topic.

Saying is present tense participle with the use of manner. Some translations try to put quotations marks with this verb, but the Greek warrants it not because of the absence of that: *oti*.

Had been clothed with is perfect tense participle translated with the use of substantive modifying these ones. The twenty-four elders have been clothed in white raiment, Re 4:4. One of these elders asked John to ponder this sight. John knew that they were saved just like those elders as they were dressed in white raiment. White robes were given to those souls of the fifth seal because of their testimony, Re 6:11.

And from whence came they? John properly could have answered the first question as mentioned above, but this second question will puzzle him. This verb is past tense meaning the reference to the fifth seal when they became known.

Revelation 7:14

I have said is the word of emphasis in this sentence. This verb is perfect tense meaning John said this in the past and will have abiding results. This Greek word is *orew* not *lego* which means to utter rather than to speak. John is saying tell me in a polite way.

Lord which means here Sir showing a respect of being one of the elders.

Thou thyself know is perfect tense but *oida* always translates in the present without linear. This is intellectual knowledge and with the personal pronoun, it makes it emphatic to this one. This is the same triple reply from Peter to Jesus, Joh 21:15,16,17: “Therefore when they dined, Jesus is saying to Simon Peter, Simon son of Jonas, are thou loving Me more than these? He is saying to Him, yea, LORD; Thou Thyself know that I am having affection for Thee. He is saying to him, keep feeding My lambs. He is saying to him again a second time, Simon son of Jonas, are thou loving Me? He is saying to Him, yes, LORD; Thou Thyself know that I am having affection for Thee. He is saying to him, keep shepherding My sheep. He is saying to him the third time, Simon son of Jonas, are thou having affection for Me? Peter was grieved because He said to him the third time, are thou having affection for Me? And he said to Him, LORD, Thou Thyself know all things; Thou Thyself are knowing that I am having affection for Thee. Jesus is saying to him, keep feeding My sheep.”

He said is the word of emphasis in this sentence. The verb is past tense meaning this elder replied to his own question.

Are coming is present tense participle translated with the use of substantive modifying the article “the ones.” The present tense shows these ones are continuously coming from the Great Tribulation as they died during the first 3 1/2 years of the Great Tribulation and will continue to die throughout. These ones could have died of martyrdom, or from the judgments of the first six seals, or even natural death but they all died in Christ since the beginning of the Great Tribulation.

Washed is past tense meaning these ones were saved in the past. This figuratively of those who by faith so appropriate the results of Christ’s expiation as to be regarded by God as pure and sinless. This word is only used here in the NT.

Made white is past tense meaning these ones whitened their clothes as the blood of Christ cleansed them. TR adds: their robes. This word is also found in the transfiguration, Mr 9:3: “and His garments became shining, exceedingly white as snow *is*, such as a fuller is not being able to whiten (on) the earth.”

Revelation 7:15

(Because of) this are the words of emphasis in this sentence. Because they are saved, these tribulation saints continuously exist with God.

They are serving is present tense meaning these tribulation saints are continuously ministering at all times in God’s sanctuary, Re 3:12. As the church, it never serves God in a physical temple, only a spiritual temple as the New Jerusalem will have no temple, for God himself is the temple, Re 21:22: “And I saw no temple (in) it; for the LORD God the Almighty, and the Lamb is its temple.” Christians are a spiritual house, Eph 2:20: “built up (on) the foundation of the sent ones and prophets, *although* Jesus Christ Himself is *the* cornerstone.” We are a community, Re 3:12; and in heaven the inner sanctuary (*naos*) is where God’s throne is dwelling. This service is that of spiritual worship, not of external rites, Ro 12:1: “Therefore **I am exhorting you**, brethren, (by) the compassions of God, present your bodies *as* a living, holy, well-pleasing sacrifice to God, your intelligent service;” Php 3:3: “for we ourselves are the circumcision, those ones who are serving God in spirit, and are boasting (in) Christ Jesus, and not trusting (in) *the* flesh.”

Is sitting is present tense meaning God is continuously sitting down on the throne as the one who is having power.

Will tabernacle is future tense meaning God will inhabit permanently among the redeemed, Re 21:3: “And I heard a great sound (out of) the heaven, saying, behold, the tabernacle of God *is* (with) men, and He will tabernacle (with) them, and they themselves will be His peoples, and He Himself God will be (with) them.”

Revelation 7:16

Not is the word of emphasis in this sentence.

They will not hunger anymore is future tense meaning these tribulation saints faced famine during the third seal, Re 6:6. Also during the fourth seal, Death was killing 1/4 of the population with hunger, Re 6:8. In heaven, they will be feed with twelve fruits, one fruit for every month, Re 22:2: “**(In) the midst** of its street and of the river, *there was* a tree of life on this side and on that side, *which* is producing twelve fruits, each one month *which* is yielding its fruit; and the leaves of the tree (for) healing of the nations.” This was prophesied by Isaiah, Isa 49:10: “They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.”

They will neither thirst anymore is future tense meaning these tribulation saints will have their water turned to bitter, Re 8:11. And these saints will have their water turned to blood, Re 16:4: “**And the third messenger** poured out his bowl (into) the rivers, and (into) the fountains of waters; and blood came to pass.” But God will give them water, Re 21:6: “And He said to me, it has come to pass I Myself am the Alpha and the Omega, the beginning and the end. **I** Myself will give to the one who is thirsting gratuitously (out of) the fountain of the water of the life.” 22:1: “And he showed to me a pure river of water of life, as bright crystal, *which* was going forth (out of) the throne of God and of the Lamb.”

Nor the sun will fall in any wise is future tense meaning these tribulation saints faced meteor showers during the sixth seal Re 6:12: “And I saw when He opened the sixth seal; and behold, there became a great earthquake, and the sun became black as a hairy sack *is*, and the moon became as blood *is*,” Ps 121:6: ‘The sun shall not smite thee by day, nor the moon by night.’ In heaven there is no night, Re

21:25: “And **its gates** shall in no wise shut by day; for there will be no night;” and no more sun, Re 22:5: “And there will be no **night**, and they are having no need of a lamp and of a light of *the* sun, because *the* LORD God is enlightening them, and they will reign (to) the ages of the ages.”

Nor any heat as during the fourth angel pouring out his bowl to scorch with great heat, Re 16:8,9: “And **the fourth angel** poured out his bowl (upon) the sun; and it was given to it to scorch men (with) fire. And the men **were scorched** with great heat, and the men reviled the name of God, Who was giving authority (over) these plagues, and they repented not to give glory to Him.” In heaven there will be a Tree of life with leaves for healing, Re 22:2: “**(In) the midst** of its street and of the river, *there was* a tree of life on this side and on that side, *which* is producing twelve fruits, each one month *which* is yielding its fruit; and the leaves of the tree (for) healing of the nations.”

Revelation 7:17

Will shepherd is future tense meaning Jesus will tend for his flock, Joh 10:11,12: “**I** Myself am the Good Shepherd; that Good Shepherd is laying down His life (for) the sheep. But **the hired servant**, and who is not *the* shepherd, whose own are the sheep, is seeing the wolf *which* is coming, and the sheep are leaving, and are fleeing; and that wolf is seizing them and is scattering those sheep.” Jesus will regather his sheep on his return, Mt 26:31,32: “**Then Jesus is saying** to them, all ye yourselves will be offended (in) Me (during) this night. For it has been written, I will smite the shepherd, and the sheep of the flock will be scattered. But (after) I **am raised** I will go before you (into) Galilee.” Zec 13:7: “Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.” This great shepherd will separate the flock and send the goats to judgment, while assembling the sheep, Mt 25:31-32: “Also **when** the Son of man should come (in) His glory, and all the holy messengers *should come* (with) Him, then He will sit (upon) *the* throne of His glory, and all the nations will be gathered (before) Him, and He will separate them (from) one another, as the shepherd is separating the sheep (from) the goats.”

And will lead is future tense meaning this exalted Lord is the lamb who leads his people to springs of living water, Re 21:6: “**And He said** to me, it has come to pass I Myself am the Alpha and the Omega, the beginning and the end. **I** Myself will give to the one who is thirsting gratuitously (out of) the fountain of the water of the life.” 22:7: “**Behold**, I am coming quickly. The one who is keeping the words of the prophecy of this book is **blessed**.”

Will wipe away every tear is future tense meaning God will remove all grief, Re 21:4: “And He **will wipe away** every tear (from) their eyes; and the death will be no longer, nor mourning, nor crying, nor distress will be any longer, because the former things are passed away.” Isa 25:8: “He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.” Mt 11:28: “**Come** (to) Me, all the ones who are laboring and have been burdened, and I Myself will give you rest.”

Revelation 8:1

John opened with an introduction explaining the construction of this book that he was to write concerning the things which was (Chapter 1); the things which are (Chapter 2 & 3); and the things after these things (Chapter 4-22). In chapter one John saw the description of Christ in his glory. In chapter 2 & 3, John penned seven letters to the seven messengers of the seven assemblies in Asia Minor which was the present state of these churches. At the beginning of chapter 4, John opened with “after these things” which are the future events. In this chapter, John saw the 24 elders in heaven. The next chapter, John continued his vision in heaven with the description of the book and its seven seals. Next, John saw the opening of the first six seals. Now John leaves for a moment as an interlude of the opening of the seventh seal. This interlude is divided in two sections “after these things.” The first section is the sealing of

144,000 Israelite bondmen so they can serve without getting harmed for the remaining the Great Tribulation. The second section is the description of the great crowd of tribulation saints who have died since the beginning of the Great Tribulation. Now the preparations are done, we come to the opening the seventh seal.

VII. The seventh seal, Re 8-10

A. Seven messengers with trumpets, Re 8:1-10:11

1. Opening of the seventh seal, Re 8:1-2

1 **And when** He opened the seventh seal, silence came to pass (in) the heaven about half-an-hour. 2 **And I saw the seven messengers**, who have stood (before) God, and were given to them seven trumpets.

When is the word of emphasis in this sentence. John used this several times to depict a new event in his vision, Re 1:17 5:8 6:3,5,7,9,12.

He opened is past tense meaning this is the last seal.

Came to pass is past tense meaning this silence occurred in heaven for about thirty minutes. The word silence is only found here and used by Luke to describe Paul addressing a crowd, a great silence occurred, Ac 21:40: “And after he **has allowed** him, Paul stood (on) the stairs and made a sign with the hand to the people; and after a great silence has taken place he spoke to them in the Hebrew language saying.”

Revelation 8:2

I saw is past tense meaning this is what John sees in his vision.

The seven messengers mean these angels are complete for the last unveiling of the book, Re 5:1. There were seven seals, now there are seven messengers.

Have stood is perfect tense meaning these seven messengers stood in the past and will have abiding results. When someone is standing, they are ready to take action, Re 3:20 5:6 6:17 7:1,9,11. Standing is also out of respect.

Were given is past tense in passive voice meaning the seven messenger were supplied each a trumpet.

Seven trumpets proclaim the last judgment. These trumpets are successive judgments which aim at conversion, Re 9:20-21: “**And the rest** of the men who were not killed (by) these plagues, repented not even (of) the works of their hands, in order that they may not homage to the demons, and the golden and silver and brazen and stone and wooden idols, which are neither being able to be seeing, nor to be hearing, nor to be walking; and they repented not (of) their murders, nor (of) their sorceries, nor (of) their fornications, nor (of) their thefts.”

Revelation 8:3

The seventh seal was opened and it revealed seven messengers with trumpets. Now we see another messenger.

VII. The seventh seal, Re 8-10

A. Seven messengers with trumpets, Re 8:1-10:11

2. Another messenger, Re 8:3-5

3 And another messenger came, and stood (at) the altar, *who* was having a golden censer; and much incense was given to him, in order that he may give *it* to the prayers of all the saints (upon) the golden altar which was (before) the throne. 4 And the smoke of the incense **went up** with the prayers of the saints, (out of) *the* hand of the messenger, (before) God. 5 And the messenger took the censer, and filled it (from) the fire of the altar, and threw it (into) the earth: and there came to pass voices and thunders and lightnings and an earthquake.

Another messenger, are the words of emphasis in this sentence. This is like another angel from the east, Re 7:2.

Came and stood are both past tense. Their presence is ready for action.

Was having is present tense participle translated with the use of substantive modifying messenger.

(At) the altar is not for burnt-offering for there is no more need of blood sacrifice, as the tribulation saints were under the altar, Re 6:9. This altar is for incense.

A golden censer is an old word for frankincense but here alone in NT for censer, 1Ki 7:50: "And the bowls, and the snuffers, and the basins, and the spoons, and the censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place*, *and* for the doors of the house, *to wit*, of the temple." This is the "fire-pan" used to put the incense in to be burned at the golden altar.

Much incense comes from the root word the smell of sacrifice. Here is live coals on which the incense falls, Ps 141:2: "Let my prayer be set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice." The angel here did not produce the incense; it was given to him. This is the ministry of angels, Heb 1:14: "Are they **not** all ministering spirits, *who* being sent forth (for) service (on account of) the ones who are being about to be inheriting salvation? Yes!" These angels are servants of destruction, Heb 1:7: "And He is saying (as to) the messengers, who is making His messengers spirits, and His ministers a flame of fire;" Ps 104:4: "Who maketh his angels spirits; his ministers a flaming fire." Incense shows the gospel, but the rejection of the good news is bad news in judgment.

Golden altar is before the throne while in the OT was before the veil that is by the ark of the testimony, before the mercy-seat that is over the testimony, Ex 30:6: "And thou shalt put it before the veil that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee." 40:5,26: "And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. And he put the golden altar in the tent of the congregation before the veil.

Revelation 8:4

And the smoke is from the prophecy in Joel where it had a partial application at Pentecost, Ac 2:19: "And **I will give** wonders (in) the heaven above and signs (on) the earth below, blood and fire and vapour of smoke." Joe 2:28,29: "And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit;" and the final application during the Great Tribulation, Joe 2:30-32: "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call." This word smoke is only found outside this book of Revelation in Ac 2:19: "And **I will give** wonders (in) the heaven above and signs (on) the earth below, blood and fire and vapour of smoke." Here is from the incense in the angel's hand.

Went up is the word of emphasis in this sentence. This verb is past tense meaning this smoke ascended with the prayers of the saints. This compound verb consists: among and to walk. This would picture the smoke walked alongside with the prayers of the saints. Incense root word is sacrifice, so this is the scent of the sacrifice. The incense is the image of the Gospel, and our prayers are justice. Just as the prophecy of Joel two truths are found at the same time: God's desire for redemption, 2Pe 3:9: "The LORD is **not** delaying the promise, as some are esteeming delay, but is longsuffering (towards) us, *because* He is not willing *that* any should perish, but all should come (to) repentance;" and justice against the wicked, Joh 5:30: "I Myself am **not** being able to be doing (from) Myself anything; even as I am hearing I am judging, and My judgment is just; because I am not seeking My will, but the will of the Father Who sent Me." We will notice later in this book of Revelation that they rejected salvation, Re 9:20-21: "And **the rest** of the men who were not killed (by) these plagues, repented not even (of) the works of their hands, in order that they may not homage to the demons, and the golden and silver and brazen and stone and wooden idols, which are neither being able to be seeing, nor to be hearing, nor to be walking; and they repented not (of) their murders, nor (of) their sorceries, nor (of) their fornications, nor (of) their thefts."

With the prayers of the saints. These prayers are associated with the smoke and the saints produced these prayers. When we pray in our Lord's name, we may not see a response in our lifetime, but God is collecting up these calls for righteousness. We may be like the saints of old to question when will God avenge his name, but God has not forgotten these calls, Lu 18:3,7: "And there was **a widow** (in) that city, and she was coming (to) him, saying, avenge me (of) mine adverse party. And will **God** in no wise execute the avenging of his chosen ones who are crying (to) Him day and night, and *while* He is being patient (over) them? Yes!"

(Out of) hand of the messenger means the source of this smoke along with these prayers is the hand of the angel. This is because this messenger was having a golden censer which held the incense and prayers.

Revelation 8:5

Took is the word of emphasis in this sentence. This verb is past tense meaning the angel laid hold of the censer. The angel laid the golden censer on the golden altar and the incense in the golden censer went up before God. Now this messenger takes it off the altar.

And filled it is past tense meaning the angel filled the censer out of the live coals from the altar, Isa 6:6: "Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar." The fire is a token of God's judgment for destruction, Eze 10:2: "And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight." Before the censer was filled with incense, now it is filled with coals from the altar.

And threw is past tense meaning the angel emptied the censer this time by scattering the coals to the earth.

There came to pass is past tense meaning it became or came into existence.

Voices and thunders and lightnings and an earthquake. In Re 4:5, the first three occurred, but in a different order (lightnings, thunders, voices). Earthquake is singular like in Re 6:12. The first three elements occurred earlier in heaven to get attention to those there, now these same elements along with an earthquake was to stir attention on earth as the last seal of the book is opened and the wrath of the Lord is being poured out, Ps 18:4-8: "The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about: the snares of death prevented me. In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears. Then the earth shook and trembled; the foundations also of the hills moved

and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.”

Revelation 8:6

The seventh seal is opened and the remainder of the book is unrolled. The first seals were opened in chapter 6, and then there was an interlude to explain the 144,000 bondmen for future service and the great crowd of tribulation saints who served and were killed. Now the seventh seal consists of seven angels with trumpets. The same as the first six seals, the first six messengers will blow their trumpets (chapter 8-9), then when the seventh messenger blow his trumpet (chapter 10), this vision breaks into the second interlude of the two witnesses (chapter 11); the spiritual Israel, (chapter 12); the Beasts, (chapter 13); and 144,000 in heaven (chapter 14). The seventh trumpet continues with the seven vials (chapter 15-16). In review, the seventh seal = seven trumpets (seventh trumpet contains seven vials). So the seventh seal embraces the seven trumpets and the seven vials. John saw seven angels with trumpets ready to sound them. Here John heard the first angel sound his trumpet.

VII. The seventh seal: seven trumpets, Re 8-16

C. First messenger, Re 8:6-7

6 And the seven messengers who were having the seven trumpets prepared themselves in order that they may sound *their* trumpets. 7 And the first sounded *his* trumpet, and hail and fire became mingled with blood, and it was thrown (upon) the earth: and the third of the earth was burned up, and the third of the trees was burnt up, and all green grass was burnt up.

The seven messengers are the words of emphasis in this sentence.

Who were having is present tense participle translated with the use of substantive modifying the article “who” which is not found in TR. These seven messengers were continuously possessing the seven trumpets meaning each one was possessing a trumpet.

Prepared is past tense meaning these angels made ready to blow their trumpet.

They may sound is past tense subjunctive meaning the purpose of this preparation was to make a trumpet call. Paul used the metaphor of the military trumpet in 1Co 14:8: “For also if a trumpet should give **an uncertain sound**, who will prepare for himself (for) war?” This trumpet proclaims the last judgment here. These consecutives judgments are not only to punish the nations, but also is aiming at conversion, Re 9:20-21: “And the rest of the men who were not killed (by) these plagues, repented not even (of) the works of their hands, in order that they may not homage to the demons, and the golden and silver and brazen and stone and wooden idols, which are neither being able to be seeing, nor to be hearing, nor to be walking; and they repented not (of) their murders, nor (of) their sorceries, nor (of) their fornications, nor (of) their thefts.” At the end of these proclamations of trumpet calls, it will reveal the divine mystery, Re 10:7: “but (in) the days of the voice of the seventh messenger, when he is being about to be sounding *the* trumpet, also the mystery of God should be completed, as he did announce the glad tidings to his bondmen the prophets;” and will establish the Kingdom of Christ, Re 11:15: “And the seventh messenger sounded *his* trumpet; and great voices came to pass (in) the heaven, saying, the kingdoms of the world of our LORD’s, and of His Christ’s came to pass, and He will reign (to) the ages of the ages.”

Revelation 8:7

The first is the word of emphasis in this sentence. TR adds: “messengers.”

Sounded trumpet is past tense meaning the first angel blew his trumpet to open the first judgment for the last seal of the book.

Hail and fire became mingled with blood. This shows three elements in one item. Fire and ice mixed with blood. This is a lot like one of the judgments against Egypt, Ex 9:23: “And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.” Ps 105:32: “He gave them hail for rain, *and* flaming fire in their land.” 78:48: “He gave up their cattle also to the hail, and their flocks to hot thunderbolts.” The Psalmist visions God’s voice as hail and fire, Ps 18:13: “The LORD also thundered in the heavens, and the Highest gave his voice; hail *stones* and coals of fire.” The same is viewed by Isaiah, Isa 30:30: “And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.” Ezekiel viewed this judgment, Eze 38:22: “And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.”

It was thrown is past tense in passive voice meaning this one item was cast down.

Was burned up is past tense in passive voice meaning this verb is used three times to show the earth, the trees and grass were consumed by this ice and fire with blood. These results are the same of the seventh judgment against Egypt, Ex 9:25: “And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.”

Revelation 8:8

VII. The seventh seal: seven trumpets, Re 8-16

D. Second messenger, Re 8:8-9

8 **And the second messenger** sounded his trumpet, and as a great mountain *which* was burning was thrown (into) the sea, and the third of the sea became blood. 9 **And the third** of the creatures (in) the sea which were having life died, and the third of the ships was destroyed.

The second messenger, are the words of emphasis in this sentence.

Was burning is present tense in passive voice participle translated with the use of substantive modifying mountain meaning this great mountain was continuously burning. TR adds: “with fire.”

Was thrown is past tense in passive voice meaning this burning great mountain was casted into the sea. This sea became blood. This is same as the Exodus judgment in Egypt, Ex 7:20: “And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood.” This is related to the first plague, but here the second trumpet. The first trumpet was related to the seventh plague in Egypt.

Revelation 8:9

The third of the creatures means all the fish and sea life. This corresponds to the first plague of blood against Egypt, Ex 7:20: “And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood.” This was prophesied by Zephaniah, Zep 1:3: “I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.” TR adds: “which were.” Jeremiah also prophesied of a great mountain, Jer 51:25: “Behold, I *am* against thee, O

destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.”

Were having is present tense participle translated with the use of substantive modifying the article “which.” Which is plural representing the many living creatures.

Died is past tense meaning the life in the sea perished. In Re 7:3: “saying, do not injure the earth, nor the sea, nor the trees, (until) which we should be sealing the bondmen of our God (on) their foreheads;” during the interlude until the 144,000 could be sealed, the angels were direct to not hurt the earth, the sea, nor the trees.

Was destroyed is past tense in passive voice meaning one unit (singular: a third) was consumed by this great volcano. In AD 79 a great volcanic eruption of Vesuvius, and another such volcano erupted in 196 BC to create a new island called Palaea Kaumene. So one unit (singular: a third) in the previous verse of the sea turned to blood. Now in this verse, one unit of sea-life died and one unit of ships was ruined.

Revelation 8:10

VII. The seventh seal: seven trumpets, Re 8-16

E. Third messenger, Re 8:10-11

10 And the third messenger sounded *his* trumpet, and a great star *which* was burning as a lamp *is burning* fell (out of) the heaven, and it fell (upon) the third of the rivers, and (upon) the fountains of the waters. 11 And the name of the star *is being called* Wormwood; and the third of the waters *became* (into) wormwood, and many of the men *died* (of) the waters, because they were made bitter.

The third messenger, are the words of emphasis in this sentence.

A great star which was burning as a lamp means a meteor as in the previous sixth seal where many small meteors fell, Re 6:14: “and the heaven was parted as a book *which* is being rolled up *is*, and every mountain and island were moved (out of) their places.” The verb is present tense participle translated with the used of substantive modifying star.

Fell is past tense meaning this great meteor descended from the sky. This verb was used twice to show from where it fell to where it landed.

(Upon) the third of the rivers and (upon) the fountains of the waters. TR does not have an article with “waters.” Fountains are springs.

Revelation 8:11

The name is the word of emphasis in this sentence. What something is called has significance in Scripture.

Is being called is present tense in passive voice. The passive voice shows that the star is not requesting to be named so, but it is given this name by others.

Wormwood is only found here, not even in LXX. Here is *apsinthos* in Greek and in LXX where Hebrew has “wormwood” it is *pikria* for bitterness or *cole* for gall, Pr 5:4: “But her end is bitter as wormwood, sharp as a twoedged sword.” Jer 9:15: “Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink.” 23:15: “Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.” La 3:15,19: “He hath filled me with bitterness, he hath made me drunken

with wormwood. Remembering mine affliction and my misery, the wormwood and the gall.” This is a well-known bitter herb. The Ukraine translation of this word is Chernobyl. They named a city after this bitter term and it became true. The Hebrews also called this term for bitterness “Marah,” Ex 15:23,24: “And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink?”

Many of the men died means they died of thirst. TR does not have an article with “men.” Men do not mean males but humans. The verb is past tense meaning an historical event.

They were made bitter is past tense in passive voice meaning the waters did not become bitter by themselves, but the star made the waters bitter. The only other place this verb is found is first used by Paul to instruct the husbands to not be bitter against their wives, Col 3:19: “Husbands, keep loving your wives and stop being bitter (against) them.” The other place is found later in this book when the angel told John to eat the little book and it will make his belly bitter, Re 10:9,10: “And I went (to) the messenger, saying to him, give to me the little book. And he is saying to me, take and eat it up: and it will make thy belly bitter, but it will be sweet (in) thy mouth as honey is. And I took the small book (out of) the hand of the messenger, and I ate it up; and it was (in) my mouth as sweet honey is; and when I ate it, my belly was made bitter.”

Revelation 8:12

VII. The seventh seal: seven trumpets, Re 8-16

F. Fourth messenger, Re 8:12-13

12 And the fourth messenger sounded *his* trumpet, and the third of the sun and the third of the moon and the third of the stars was smitten, in order that the third of them may be darkened, and the day might not be appearing *for* the third of it, and the night likewise. 13 And I saw, and heard one eagle *who* was flying (in) mid-heaven, saying with a loud voice, woe, woe, woe, to the ones who are dwelling (on) the earth, (from) the remaining voices of the trumpet of the three messengers who are being about to be sounding *their* trumpets.

The fourth messenger, are the words of emphasis in this sentence.

The third of the sun... of the moon... of the stars was smitten is past tense in passive voice meaning the unit (a third) of each was stricken.

May be darkened is past tense subjunctive meaning the brightness of these three (as a unit: singular) will be covered with darkness. This is a solar eclipse by day and a lunar eclipse by night.

Might not be appearing is present tense meaning these three as a unit (singular) will not shine during the day or the night. During the day, there will be total darkness a third of the time, and at night, there will be total darkness a third of the time. This judgment is kin to the ninth Egyptian plague, Ex 10:21: “And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt.”

Revelation 8:13

I saw is the word of emphasis in this sentence. When John uses this verb, he is referring to viewing his vision. This verb is past tense.

Heard is past tense meaning John saw with his eyes, and heard with his ears.

One eagle means there was one (numerical) eagle (the strongest of the birds). It is used sometimes for a symbol of vengeance, De 28:49: “The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand;” Ho 8:1: “Set the trumpet to thy mouth. *He shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.” Hab 1:8: “Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.” There was one like a flying eagle as the fourth living creature, Re 4:7: “And **the first living creature** *was* like a lion, and the second living creature *was* like a calf, and the third living creature *was* having the face as a man *is* having, and the fourth living creature *was* like a flying eagle.” TR has “messenger” instead of “eagle.”

Was flying is present tense participle translated with the use of substantive modifying eagle. Jesus prophesied the future event after the battle of Armageddon as if this is the beginning of the end, Mt 24:28: “For **wherever** the carcase should be, there the eagles will be gathered together.” This bird is continuously flying in mid-heaven meaning the clouds like the angel in Re 14:6: “And I saw messenger who was flying (in) mid-heaven, *who* was having *the* everlasting glad tidings to announce to the ones who were dwelling (on) the earth, and every nation and tribe and tongue and people,” and the birds in Re 19:17: “And I saw one messenger who was standing (in) the sun; and he cried with a loud sound, saying to all the birds which are flying (in) mid heaven, keep coming and keep gathering yourselves (to) the supper of the great God.”

Woe, woe, woe is because three trumpets yet to sound. The double “woe” is for emphasis, Re 18:10,16,19. The first woe is here with the fifth trumpet, Re 9:12; the second woe with the resurrection of the two witnesses (still part of sixth trumpet as the seventh will not sound until Re 11:15), Re 11:11-14; and the third woe with the great hail (which is judgment of the seventh trumpet), Re 11:19.

Are being about is present tense participle translated with the use of substantive meaning modifying messengers. This means that there are three angels left to spill out the wrath against the earth. These last three are expected to be worse than the first four.

To be sounding trumpets is present tense infinitive with the use of completing the verb “are being about.” The present tense shows that the sounding is continuously heard. Not one loud blow.

Revelation 9:1

VII. The seventh seal: seven trumpets, Re 8-16

G. Fifth messenger: first woe, Re 9:1-12

1 And the fifth messenger sounded *his* trumpet, and I saw a star (out of) the heaven *which* had fallen (to) the earth, and the key of the pit of the bottomless was given to it. 2 And the pit of the bottomless **opened**. And smoke went up (out of) the pit as great smoke of a furnace *would go up*, and the sun and the air was darkened (by) the smoke of the pit. 3 And locusts came forth (out of) the smoke (unto) the earth, and power was given to them, as the scorpions of the earth are having power; 4 and it was said to them in order that they may not injure the grass of the earth, nor any green thing, nor any tree, but the men who are not having the seal of God (on) their foreheads. 5 And it was given to them in order that they might not be killing them, but in order that they may be tormented five months; and their torment *was as the* torment of a scorpion *is*, when it should strike a man; 6 and men will seek death (in) those days, and they will in no wise find it; and they will desire to die, and death will flee (from) them. 7 And **the likenesses** of the locusts *were* like to horses *which* have been prepared (for) war, and (upon) their heads as crowns *were* to gold, and their faces *were* as faces of men *are*; 8 and they were having hair as women’s hair; and their teeth were as of lions; 9 and they were having breastplates as of iron breastplates; and the sound of their wings *was as the* sound of chariots of many horses *which* are running (to) war *is*. 10 And they are having tails like to scorpions, and stings; and their power was (in) their tails to injure

those men five months. 11 **To be having** (over) them a king a messenger of the bottomless: a name is to him in Hebrew Abaddon, and (in) the Greek he is having a name Apollyon. 12 The first woe passed; behold, two woes are yet coming (after) these things.

The fifth messenger is the word of emphasis in this sentence.

A star here is not God's angel, but Satan, the day-star, has been kicked out of heaven, Isa 14:12: "How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!" Jesus foretold of this event, Lu 10:18: "And He said to them, I am perceiving Satan as lightning (out of) the falling heaven."

Had fallen is perfect tense participle translated with the use of substantive modifying star. The perfect tense means this took place before this fifth messenger arrived and is having abiding results.

The key of the pit of the bottomless means the key of the pit of the abyss. It is not a bottomless pit, as bottomless is not an adjective, but a noun. Bottomless is the abode of the devil and demons, Lu 8:31: "And he was beseeching Him in order that He may not command them *that they* go away (into) the abode of the dead."

Was given is past tense meaning Satan received this key which is quite different than the angel who possessed the key in Re 20:1: "And I saw a messenger *who* was descending (out of) the heaven, *who* was having the key of the abyss, and a great chain (in) his hand."

Revelation 9:2

Opened is the word of emphasis in this sentence. This verb is past tense which is based on a future historic event.

Went up is the word of emphasis in this sentence. This verb is past tense which again is based on a future historic event as John saw the vision and is past event as if it is a fact.

Was darkened is past tense in passive voice as in the fourth trumpet when 1/3 of the time of the sun, moon, and stars was darkened, Re 8:12: "And the fourth messenger *sounded his trumpet, and the third* of the sun *and the third* of the moon *and the third* of the stars *was smitten*, in order that the third of them may be darkened, and the day might not be appearing *for* the third of it, and the night likewise." Here the sun and the air were both darkened. The smoke was so dense that it blocked the sunlight, and polluted much of the air. Worried about pollution? We need to take care of what God created, but the world has made the environment their God, Ro 1:25: "who changed the truth of God (into) the falsehood, revered and served the created thing (beyond) the One Who has created *it*, Who is blessed (to) the ages. Amen."

Revelation 9:3

Locusts are the same as the eighth plague in Egypt before the Exodus, Ex 10:13: "And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts."

Came forth is past tense meaning this is a giving strength to it being real event--this is not intended to be taken symbolically. The smoke was worse than the fallen star and with these locusts, it is even worse still with this "swarm of hellish locusts" (Swete).

(Out of) the smoke are the words of the emphasis in this sentence.

Was given is past tense in passive voice meaning these locusts received power from God to hurt people. Normally locusts devoured every green thing, but here it is to sting the unsaved.

Revelation 9:4

It was said is past tense in past voice meaning God ordered the locusts what they can do.

May not injure is past tense subjunctive meaning their purpose is spelled out to not harm what they normally devour.

The men mean mankind. TR adds: “only.”

Are not having is present tense participle translated with the use of substantive modifying men.

The seal means the ones with the seal are the 144,000, Re 7:4: “And I heard the number of the ones who had been sealed; *there were* one hundred and forty-four thousand, *who* have been sealed (out of) every tribe of *the* sons of Israel.”

Revelation 9:5

It was given is past tense in passive voice again the same verb from Re 9:3. This is the word of emphasis in this sentence.

They might not be killing is present tense subjunctive is the purpose of their mission. Normally they swarm and destroy, but here God only gives them power to hurt. They may be tormented is past tense in passive voice meaning these locusts vexed with grievous pains these men (humans). When they sting, they will transmit a toxin sting. Scorpion stings are painful and they can sting more than once. The medical home diagnose says the following symptoms may occur if someone is stung by a scorpion: vomiting, sweating, drooling, or foaming at the mouth; involuntary urination or excretion (peeing or pooing); thrashing or twitching muscles, including involuntary head, neck, or eye movements, or difficulty walking; accelerated or irregular heart rate; difficulty breathing, swallowing, speaking, or seeing; severe swelling from an allergic reaction. These stings are not fatal, but can be deadly for young children, but the present tense means that even young children will be protected for the duration.

It should strike is past tense subjunctive meaning this temporal clause is because it will only last five months.

Revelation 9:6

Will seek is future tense meaning that the human race will crave to die because these stings are so painful because of the repetition of the stings (present tense of not killing).

They will in no wise find it. TR does not have double negation, but only “not.” This verb is future tense meaning the human race will not obtain relief.

They will desire is present tense meaning this is the third time in this verse that death is referred, and here with present tense, it is a continuous wish to not live anymore.

To die is past tense infinitive with the use of completing the verb meaning they desire to finish this quickly.

Will flee is future tense meaning again death is still the focus of these troubled people. Men are appointed once to die, Heb 9:27: “And **(for) as much as** it is being apportioned to men once to die, and (after) this, judgment;” but not this day!

Revelation 9:7

The likeness is the word of emphasis in this sentence. Here is figurative language, Ro 5:14: “but death reigned (from) Adam (until) Moses even (upon) the ones who have sinned (in) the likeness of the transgression of Adam, who is a figure of the One Who is coming.”

Horses mean the language here is a figurative to show that these locusts were battle horses, Joe 2:4: “The appearance of them is as the appearance of horses; and as horsemen, so shall they run.”

Their heads as crowns to gold means a figurative crown and gold. Their heads had a resemblance to brilliant encircling head. TR & MSS adds “like” to “gold.”

As faces of men means a figurative distinction of what their faces look like. Our human countenance is very distinctive.

Revelation 9:8

Hair as women’s hair means a continuance of this figurative language of these locusts possessing long hair. During the time of this writing, women normally were identified with long hair, 1Co 11:14: “Or is **not** even nature itself teaching you, that if a man should be having long hair, it is a dishonor to him? Yes!”

Teeth were as of lions. The verb is imperfect tense as the one with the woman’s hair. This continues the figurative language meaning their showing of the teeth is fearful like the lion’s roar, Joe 1:6: “For a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.”

Revelation 9:9

Breastplates as of iron breastplates continue the figurative description of these locusts. Breastplates mentioned twice for emphasis, 1Th 5:8: “but we ourselves who are of day should be being sober, having put on *the* breastplate of faith and love, and a helmet a hope of salvation;” Eph 6:14: “Therefore **stand**, having girt about your loins (with) truth, and having put on the breastplate of righteousness.” This image is of an army of locusts ready for battle. They are protected from what mankind can throw at them.

The sound of their wings as sound of chariots of many horses continues again the figurative imagery of fast locusts. With this sound, it is hopeless to resist them.

Are running is present tense participle translated with the use of substantive modifying horses.

Revelation 9:10

They are having is present tense and this is the word of emphasis in this sentence.

Tails like to scorpions meaning these locusts normally devour with their teeth but with this figurative language, it could be that these locusts have tails like scorpions as mentioned back in Re 9:5 where it was not in figurative imagery.

To injure is past tense infinitive with the use of purpose. These locusts were given power to injure for five months, Re 9:5.

Revelation 9:11

To be having is the word of emphasis in this sentence. The verb is present tense infinitive with the use of purpose like the previous infinitive “to injure.” TR adds: “and.”

A king a messenger of the bottomless means this abyss has a leader who is a messenger. TR adds: “the” with messenger. This leader is a fallen angel.

Hebrew Abaddon... Greek... Apollyon both mean destruction. Satan blinds the thoughts of the unbelieving, 2Co 4:4: “(in) whom the god of this age blinded the thoughts of the unbelieving, (so as) the radiancy of the glad tidings of the glory of the Christ became not forth to them, Who is image of God.”

Revelation 9:12

The first woe is referring to the three woes in Re 8:13 where three woes are described.

Passed is past tense meaning the first great sorrow or distress departed. The judgments before were not prolonged like this for five months.

Two woes mean the other two trumpets yet to come.

(After) these things mean after this prolonged five months of torment, the next woe is coming.

Revelation 9:13

VII. The seventh seal: seven trumpets, Re 8-16

H. Sixth messenger, Re 9:13-21

13 And the sixth messenger sounded *his* trumpet, and I heard one voice (from) the four horns of the golden altar which *is* (before) God, 14 saying to the sixth messenger who was having the trumpet, loose the four messengers who had been bound (at) the great river Euphrates. 15 And the four messengers who had been prepared (for) the hour and day and month and year **were loosed**, in order that they might be killing the third of men. 16 And the number of the armies of the cavalry *was* two hundred thousand thousand of unlimited number; and I heard their number. 17 And thus I saw the horses (in) the vision, and the ones who were sitting (on) them, *who* were having fiery and hyacinthine and brimstone-like breastplates; and the heads of the horses *were* as heads of lions *are*, and fire and smoke and brimstone are going (out of) their mouths. 18 The third of the men **were killed (by) these three plagues**, (by) the fire and (by) the smoke and (by) the brimstone, which was going forth (out of) their mouths. 19 For **the powers** of the horses are (in) their mouths and (in) their tails; for their tails *are* like serpents, *who* are having heads, and they are injuring (with) them. 20 And the rest of the men who were not killed (by) these plagues, repented not even (of) the works of their hands, in order that they may not homage to the demons, and the golden and silver and brazen and stone and wooden idols, which are neither being able to be seeing, nor to be hearing, nor to be walking; 21 and they repented not (of) their murders, nor (of) their sorceries, nor (of) their fornications, nor (of) their thefts.

The sixth messenger, are the words of emphasis in this sentence. The next event which is the second woe, and the next trumpet call.

One voice (from) the four horns of the golden altar means a distinctive voice of the four corners of the earth, Ex 30:2,3: “A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about;” which is from the golden altar, Re 8:3: “And another messenger came, and stood (at) the altar, *who* was having a golden censer; and much incense was given to him, in order that he may give *it* to the prayers of all the saints (upon) the golden altar which *was* (before) the throne.” This seems like the voice of the Deity. This vision now is in heaven.

Revelation 9:14

Was having is imperfect tense.

Loose is past tense imperative meaning these four messengers were held back until this moment. These four angels were unbound.

Who had been bound is perfect tense in passive voice participle translated with the use of substantive modifying the article “who” which refers to the messengers. These are fallen angels as God’s messengers are never bound, Mr 5:4: “(because) he has been bound often with fetters and chains, and the chains has been torn asunder (by) him, and the fetters has been shattered, and no one was being able to subdue him.” God will bind Satan later, Re 20:2: “And **he laid hold** of the dragon, the ancient serpent, who is *the* devil and Satan, the one who is deceiving the whole earth and bound him a thousand years.”

(At) the great river Euphrates is found here in NT and in Re 16:12: “And **the sixth messenger** poured out his bowl (upon) the great river, the Euphrates; and its water was dried up, in order that the way of the kings (from) *the* sun which was rising may be prepared.” This river is first mentioned in OT Ge 2:14: “And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates;” as the fourth river running through Eden. God gave his covenant with Abraham that he will give the land from the river of Egypt unto the great river Euphrates, Ge 15:18: “In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.” This was told again in De 1:7: “Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.” 11:24: “Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.” Joshua repeated this again, Jos 1:4: “From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.” David went to recover his border at this river, 2Sa 8:3: “David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.” Egypt went up against Assyria to this river, 2Ki 23:29: “In his days Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.” Babylon possessed this Promised Land, 2Ki 24:7: “And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.” Jer 46:2: “Against Egypt, against the army of Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.” There is a lot of history with this river.



This river is 1800 miles long and is the most important river in Western Asia. The most famous battle was between Egypt and Babylon in 605 BC, Jer 46:20: “Egypt is *like* a very fair heifer, *but* destruction cometh; it cometh out of the north.”



Revelation 9:15

Had been prepared is perfect tense in passive voice participle translated with the use of substantive modifying the article “who” which refers to messengers.

The hour and day and month and year mean the same thing as there is only one article with the first noun and not with the others (Grandville & Sharp rule). There is only one time here.

Were loosed is the word of emphasis in this sentence. This verb is past tense in passive voice meaning these four fallen angels were unbound at that specific time.

They might be killing is present tense subjunctive meaning these four fallen angels have a purpose to be killing 1/3 of mankind. Notice the locusts from the abyss were only able to torment mankind, but now these four fallen angels are permitted to kill.

Revelation 9:16

The number is the word of emphasis in this sentence.

Of the armies of the cavalry means these four fallen angels will gather an army of horsemen.

Two hundred thousand thousand of unlimited number mean 200 million. These are not human beings because of the great destruction of human life prior to this, there will not be 200 million human beings left on earth. These are from the opening of the door of the abyss and the multitude of this demon world. The world does not stand a chance!

Revelation 9:17

Thus is the word of emphasis in this sentence. This adverb modifies the verb “saw.”

Were sitting is present tense participle translated with the use of substantive modifying the article “the ones.”

Were having is present tense participle translated with the use of substantive modifying the article “the ones.”

Fiery and hyacinthine and brimstone-like breastplates mean these are metaphors as John saw in a vision. This vision was protection of shiny red and dark blue with a tinge of light yellow. This is unnatural with so many colors, but they will be noticeable.

As heads of lions continue the imagery of the horses which are war-horses.

Fire and smoke and brimstone are last told in Sodom and Gomorrah, Lu 17:29: “But **on the day** Lot went out (from) Sodom it rained fire and sulphur (from) heaven and destroyed all.” Today, the world says that we should accept the lifestyle of the homosexuals, but God put them out of business!

Are going is present tense meaning these three elements are coming out of the horse’s mouth.

Revelation 9:18

Were killed is past tense in passive voice meaning this will happen as a fact: 1/3 of the population wiped out.

(By) these three plagues are the words of emphasis in this sentence. These three plagues are fire, smoke and brimstone. TR does not have: “plagues.” Plagues mean heavy affliction.

Revelation 9:19

The powers are the words of emphasis in this sentence. This word means physical strength.

Of the horses mean these battle-horses. TR has: “of them.”

(In) their mouths and (in) their tails. TR does not have: “and (in) their tails.”

Are having is present tense participle translated with the use of substantive modifying serpents. This means these horses had tails are not hair but like serpents with heads. Each hair was like a serpent with a head.

They are injuring is present tense meaning these tails are continuously hurting mankind.

Revelation 9:20

The rest is the word of emphasis in this sentence. This means 2/3 of the remaining population.

Who were not killed is present tense participle translated with the use of substantive modifying the article “who” which refers to “the men.”

Repented not even is past tense with the adverb which means not & and. The beginning of the Great Tribulation was a vast multitude of tribulation saints, Re 7:14: “And I have said to him, Lord, thou thyself know. And he said to me, these are the ones who are coming (out of) the great tribulation, and they washed their robes, and they made *them* white (in) the blood of the Lamb.” Now with all these judgments, mankind has hardened their heart.

They may not homage is past tense subjunctive meaning these remaining humans worshipped the demons instead of God. They prefer to fear these demons than God. The purpose of repentance is to turn from dead idols unto a living God.

Are being able is present tense meaning at no time these idols are capable to be living.

To be seeing... hearing... walking are all present tense infinitives with the use of completing the verb “are being able.”

Revelation 9:21

They repented not is past tense repeated again for emphasis.

Revelation 10:1

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1 And I saw a strong messenger *who* was coming down (out of) the heaven, *who* had been clothed with a cloud, and a rainbow *was* (on) the head, and his face *was* as the sun *is*, and his feet *were* as pillars of fire *are*, 2 and was having (in) his hand a little book *which* has been opened. And he placed his right foot (upon) the sea, and the left foot (upon) the earth, 3 and he cried with a loud voice as a lion is roaring. And when he cried, the seven thunders spoke their voices. 4 And when the seven thunders spoke, I was being about to be writing; and I heard a voice (out of) the heaven, *which* is saying to me, seal what the seven thunders spoke, and write not these things. 5 And the messenger *who* had stood whom I saw (on) the sea and (on) the earth, lifted up his right hand (to) the heaven, 6 and swore (by) the One Who was living (to) the ages of the ages, Who created the heaven and the things (in) it, and the earth and the things (in) it, and the sea and the things (in) it, that time will be not any longer; 7 but (in) the days of the voice of the seventh messenger, when he is being about to be sounding *the* trumpet, also the mystery of God should be completed, as he did announce the glad tidings to his bondmen the prophets. 8 And the voice which I heard (out of) the heaven *was* again speaking (with) me, and saying, keep going, take the little book which had been opened (in) the hand of the messenger who had stood (on) the sea and (on) the

earth. 9 And I went (to) the messenger, saying to him, give to me the little book. And he is saying to me, take and eat it up: and it will make thy belly bitter, but it will be sweet (in) thy mouth as honey *is*. 10 And I took the small book (out of) the hand of the messenger, and I ate it up; and it was (in) my mouth as sweet honey *is*; and when I ate it, my belly was made bitter. 11 And he is saying to me, it is necessary for thee to prophecy again (as to) peoples, and (as to) nations, and tongues, and many kings.

I saw is the word of emphasis in this sentence. This word is used to convey what John saw in the vision.

A strong messenger is a mighty angel. These words were used in Re 5:2: “And I saw a strong messenger who was proclaiming (in) a loud voice, Who is worthy to open that book, and to loose its seals?” and in Re 18:21: “And one strong messenger **took up** a stone, as a great millstone, and threw *it* (into) the sea, saying, Babylon the great city will be thrown down with violence, and shall in no wise found any longer.” This angel is not part of the four, the seven angels, or the other angel in Re 14:6,15: “And I saw messenger who was flying (in) mid-heaven, who was having *the* everlasting glad tidings to announce to the ones who were dwelling (on) the earth, and every nation and tribe and tongue and people, And **another messenger** came out (of) the temple, crying (with) loud sound to the one who was sitting (on) the cloud, send thy sickle and reap; because the hour came to thee to reap, because the harvest of the earth dried up.” TR adds: “another.” This angel does not sound his trumpet until Re 11:15: “And the seventh messenger sounded *his* trumpet; and great voices came to pass (in) the heaven, saying, the kingdoms of the world of our LORD’s, and of His Christ’s came to pass, and He will reign (to) the ages of the ages.” Some commenters say that this is Christ. They use these actions as evidence in this verse: a cloud as in Re 1:7: “**Behold**, He is coming (among) the clouds, and every eye will see Him, and whosoever pierced Him; all the tribes will wail (on account of) Him. Yea, amen;” the sun as in Re 1:16: “and *He* was having (in) His right hand seven stars; and a sharp two-edged sword *which* is going forth (out of) His mouth; and His countenance *was* as the sun is shining (in) its power;” and pillars of fire as in Re 1:15: “and His feet *were* like fine brass as having been glowed (in) a furnace; and His voice *was* as a voice of many waters *is*.” These can be metaphors for Christ, but still no proof that this angel is Christ. If we accept this as our Lord Jesus, then we have to accept that it was Jesus also in the sounding of the seventh trumpet in his priestly office, Re 8:3: “And another messenger came, and stood (at) the altar, who was having a golden censer; and much incense was given to him, in order that he may give *it* to the prayers of all the saints (upon) the golden altar which was (before) the throne.” Then Christ would be mediating by making the prayers of saints acceptable to God, 1Ti 2:5: “For **God** *is* one, and *there is* one mediator of God and men, *the* man Christ Jesus.” This is strong speculation to offer such a picture, but it is better to leave such suppositions to their imaginations and stick to the facts: God did not reveal who this angel is and we have not any means of determining. Accepting this as Christ would break from all the others are angels, and this one and the other as Christ. There would be no consistency in this dialogue of John’s vision. John indicated plainly in chapter one that he was speaking of the Son of God. John also did not refer to Christ in Re 19:11 as an angel, but the word of God, Re 19:13; and Kings of Kings and Lord of Lord, Re 19:16. McGee says: “there is ample evidence to show that this angel is only a mighty angel. Christ does not appear in Revelation as an angel. It is true that in the Old Testament the preincarnate Christ was seen as the Angel of the Lord. But after he took upon himself our humanity, after he died and rose again and received a glorified body, we now see him in the place of great power and glory yonder at God’s right hand. We never see him as an angel again. When he was here in his humanity, he was not an angel — he was a man.”

Was coming down is present tense participle translated with the use of substantive modifying messenger. This cloud means a special envoy as to announce that Christ is coming soon. Angels announced Christ’s first coming, and now they are announcing his second coming to the earth.

Had been clothed with is perfect tense participle translated with the use of substantive modifying messenger. Believers are clothed with white clothes, Re 3:5,18 4:4 7:9,13. The two witnesses later are clothed in sackcloth, Re 11:3: “And I will give power to my two witnesses, and they will prophesy a thousand two hundred sixty days, *who* have been clothed in sackcloth.” A woman is clothed with the sun, Re 12:1: “And a great sign was seen (in) the heaven: a woman *was* clothed with the sun, and the moon *was* (under) her feet, and a crown of twelve stars *was* (on) her head.” The woman is clothed in purple and

scarlet color, Re 17:4: “And **that woman** who has been clothed in purple and scarlet, and has been decked with gold and precious stone and pearls, is having a golden cup (in) her hand, *which* is being full of abominations and uncleanness of her fornication.” Jesus is clothed with a vesture dipped in blood, Re 19:13: “and *He* is clothed with a garment *which* has been dipped in blood; and His name is being called, the Word of God.” Here this angel has been clothed with a cloud

Rainbow (on) the head means a covenant which God will not send a flood to destroy the earth. God keeps his promises. This word was used in Re 4:3: “*was* like in appearance to a jasper and a sardius stone; and a rainbow *was* around the throne like in appearance to an emerald.” The word there displays the reflection of these precious stones. The rainbow here will be visible to the world to reflect the covenant.

His face as the sun means this angel came from the presence of Christ, and his face reflects God’s glory like Moses did, Ex 34:29: “And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses’ hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.” Remember the angels had shining garments at the resurrection of Christ, Lu 24:4: “And it came to pass (while) they were being perplexed (about) this, and behold, two men stood by them (in) shining garments.” Later, an angel was enlightened with his glory as he came out of heaven, Re 18:1. No one says that this angel is Christ!

His feet as pillars of fire mean this angel has the credentials to carry out this announcement.

Revelation 10:2

Was having is present tense participle translated with the use of substantive modifying the messengers even though this word in the previous verse is accusative and here this participle is nominative. Robertson explains: “semitic idiom (charles), or as if καταβαινον (nominative) had preceded in place of καταβαινοντα.” TR fixes this problem by changing it to imperfect tense indicative.

A little book is only found here four times in this chapter. Another similar word is the book with the seven seals in Re 5:1-9; the books in Re 20:12; and the book of life also found in that verse. The reason for a different word in this chapter is that the reader would know that it is not the same small book as the one mentioned previously. The contents of this little book are found in Re 11:1-13.

Has been opened is perfect tense in passive voice participle translated with the use of substantive modifying book meaning this scroll was opened like the door, Re 4:1; heaven in Re 19:11; the books in Re 20:12. All these were opened in the past with abiding results.

He placed is the word of emphasis in this sentence. The verb is past tense meaning this strong messenger put down **his right foot upon the sea and the left upon the earth**. There is no justified reason why this one put his right foot upon the sea, but it gives an awesome sight.

Revelation 10:3

He cried is past tense means to speak with a loud voice.

With a loud voice is used as means and these words render a duplicate explanation of this cry for a point of emphasis.

Is roaring is present tense along with the adverb “as” meaning this was given for the point of loudness, not for the purpose to show it was unintelligible, but only loud. This loud voice is displayed before, Re 1:10 5:2,12 6:10 7:2,10.

When is the word of emphasis in this sentence. AV uses this word also for the use of time in participle, but here is the Greek word “*ote*” which is different from “*otan*” as used with subjunctive and translated as whenever. AV translates all three the same, so the reader would not know if this is a time participle,

subjunctive or this particle here. GUV differs all three by translating "*ote*" as "when;" "*otan*" as "whenever;" and present participles of time as "while;" and past tense participles of time as "after." There is also the adverb "*pote*" which is translated as "when."

He cried is past tense. It is the same verb and tense as above.

Spoke is past tense meaning to utter or emit a sound.

Seven thunders are not explained here as if John knew them already, Re 4:5 6:1 8:5. Seven is the number of completion and God's voice does thunder, Ps 29:3: "The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters." Job 37:5: "God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend." The Jews were accustomed to speak of thunder as "the seven voices." So John would be comfortable with this.

Revelation 10:4

When is the word of emphasis in this sentence. This is "*ote*" as in the previous verse.

Spoke is past tense meaning the seven thunders uttered. TR adds: "their voices."

I was being about is imperfect tense meaning John was intending or was having in mind.

To be writing is present tense infinitive with the use of completing the verb "I was being about." The present tense indicates that John was continuously writing down these visions as he saw them.

I heard is past tense meaning it is just like "saw" as an historical event.

Is saying is present tense participle translated with the use of substantive modifying "voice."

Seal is past tense imperative. This command is to do this action once. John has to pledge his silence on this message. This means that this message was intelligible.

Write not is past tense imperative. This command with negation means John has not started writing this message yet, and this voice out of heaven commands him not to start.

Revelation 10:5

The messenger is the word of emphasis in this sentence.

Had stood is perfect tense participle translated with the use of substantive modifying "messengers." The perfect tense means this action is completed and is having abiding results.

Lifted up is past tense meaning the messenger raised up his right hand. TR does not have "right." This is a gesture in taking a solemn oath, Ge 14:22: "And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth," De 32:40: "For I lift up my hand to heaven, and say, I live for ever."

Revelation 10:6

Swore is past tense meaning this angel made an oath. This is another proof that this angel is not Christ. God, unlike us, swears by himself, since there is none higher to whom he can appeal. God's oath is thus a guarantee that removes all doubt, Heb 6:13: "For *after* God has promised **to Abraham** since (by) no one He was having greater to swear; swore (by) Himself." Here this angel is invoking an oath to God. If this messenger was Christ, he would invoke it to himself, not to another. Robertson says: "this oath proves that this angel is not Christ."

Created is past tense meaning to form, or to shape. God is the Creator of all things, Mr 10:6 Ro 1:20 2Pe 3:4 Joh 8:44 Lu 11:50.

That time will be not any longer. The time is referring to the answer of how long? Re 6:10: “and they were crying with a loud voice, saying, until when, O Master, the Holy and True, are Thou not judging and avenging our blood (out of) the ones who are dwelling (on) the earth?” There will be no more delay in the fulfillment of this seventh trumpet. This is the last judgment.

Revelation 10:7

Whenever he should being about is present tense subjunctive meaning this strong possibility that this will come to pass very shortly.

To be sounding trumpet is present tense infinitive with the use of completing the verb. This sounding will be continuous in this indefinite temporal clause. This is contrast of actual sounding in Re 11:15:

“And the seventh messenger sounded his trumpet; and great voices came to pass (in) the heaven, saying, the kingdoms of the world of our LORD’s, and of His Christ’s came to pass, and He will reign (to) the ages of the ages.”

The mystery of God is also found in 1Co 4:1: “So let a man keep reckoning of us as attendants of Christ and stewards of God’s hidden things.” Col 2:2: “in order that their hearts may be encouraged, *because* their hearts have been knit together (in) love, and (to) all riches of the full assurance of understanding, (to) *the* knowledge of the hidden thing of God and of *the* Father and the Christ.” There is the mystery of Christ, Col 4:3: “*while* ye are praying withal also (for) us, in order that God may open to us a door of the word to speak the hidden thing of Christ, (on account of) which also I have been bound.” The hidden things to the Israelites were the spiritual kingdom which Jesus calls the kingdom of heaven. The Jews saw two mountain tops: the arrival and the Messiah and the setting up his literal kingdom. They did not see the valley (Church age) between these two mountains. The churches today have the same blindness as they see only one coming, but there are two: one in the clouds (catching away the church before the start of this Great Tribulation); the second coming of Christ which is Jesus coming to the earth for judgments. The “catching away” is not spoken of in this book, but we will go into detail of this doctrine at the beginning of chapter 11.

Should be completed is past tense subjunctive meaning the hidden things of God has come to an end, as to what was hidden, has now been revealed. All these prophecies from these Old Testament prophets became confusing in their time, but now their understanding of these hidden things has come to an end. God is foretelling that his full plans are now complete.

Revelation 10:8

The voice is the word of emphasis in this sentence.

Was speaking is present tense participle translated with the use of substantive modifying voice.

Was saying is present tense participle translated with the use of substantive modifying voice.

Keep going is present tense imperative meaning John was exhorted to keep going.

Take is past tense imperative meaning John has not taken this book yet.

Had been opened is perfect tense participle translated with the use of substantive modifying the article “which” refers to “book.” As mentioned before, the small book has already been opened.

Had stood is perfect tense participle translated with the use of substantive modifying messenger. This was told previously.

Revelation 10:9

I went is the word of emphasis in this sentence. This verb is past tense meaning John approached this messenger.

Give is past tense imperative. John demanded that this book be given to him. If this messenger was Jesus, John would request this book with a kingly address as: Lord.

Take and eat it up. Both are past tense imperative meaning this messenger ordered John to claim this small book and to devour this book.

It will make bitter is future tense meaning after eating this book, it will irritate their stomach.

But it will be is future tense meaning this book will taste sweet. This same metaphor is found in Eze 33:1-3: "Again the word of the LORD came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people." The previous judgment against the waters, it only left bitterness, Re 8:11: "And the name of the star is being called Wormwood; and the third of the waters became (into) wormwood, and many of the men died (of) the waters, because they were made bitter;" but here it is also sweet, Ps 119:103: "How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth!" The bitter-sweet shows judgment and mercy at the same time.

Revelation 10:10

I took and ate it up are both past tense meaning John did as he was commanded.

It was, is imperfect tense meaning this sweet-bitter taste was digesting in his stomach.

Revelation 10:11

He is saying is the word of emphasis in this sentence. This verb is present tense meaning this messenger is continuously exhorting John to continue writing what this small book has for him. This is a renewed commitment to keep writing what John sees and what he hears.

It is necessary is present tense impersonal verb.

To prophecy is past tense infinitive with the use of subject with the impersonal verb. Notice the adverb "again" with this verb to show that this was done before. This demonstrates that this is a pledge to continue writing as before.

Revelation 11:1

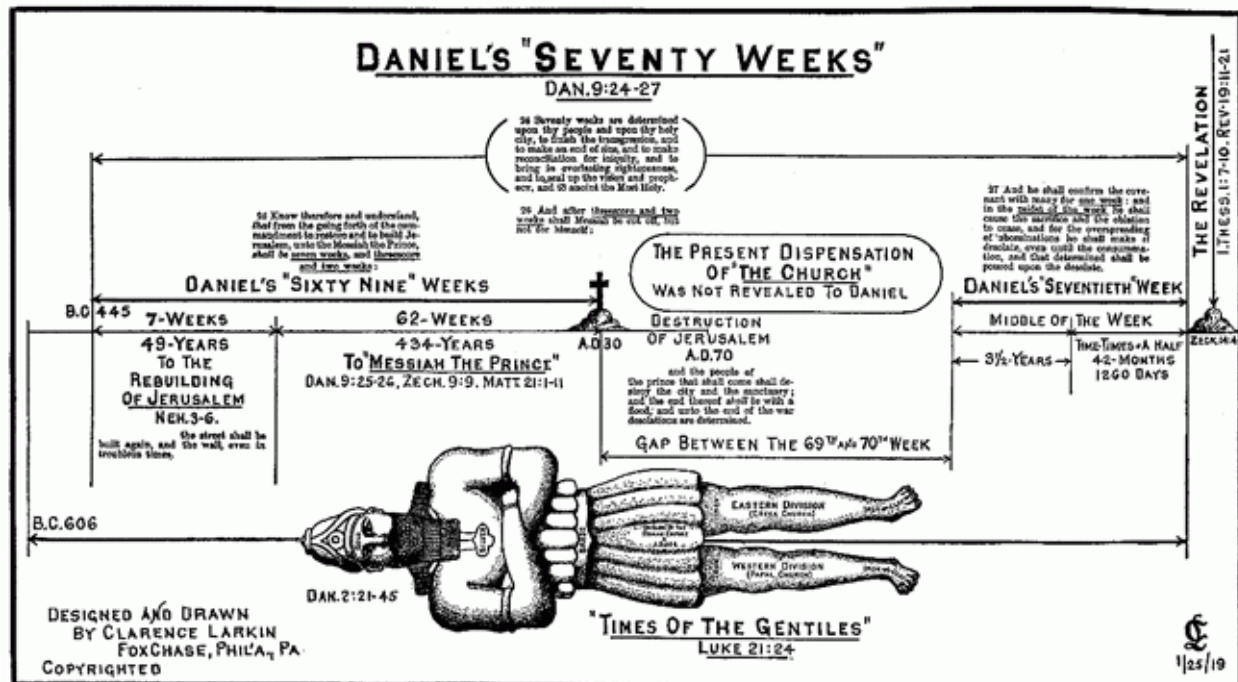
John opened with an introduction explaining the construction of this book that he was to write concerning the things which was (Chapter 1); the things which are (Chapter 2 & 3); and the things after these things (Chapter 4-22). In chapter one John saw the description of Christ in his glory. In chapter 2 & 3, John penned seven letters to the seven messengers of the seven assemblies in Asia Minor which was the present state of these churches. At the beginning of chapter 4, John opened with "**after these things**" which are the future events. In this chapter, John saw the 24 elders in heaven. The next chapter, John continued his vision in heaven with the description of the book and its seven seals. Next, John saw the opening of the first six seals. John now leaves for a moment as an interlude of the opening of the seventh seal. In this interlude, John saw the preparation of the 144,000 Israelite servants who were sealed on their

foreheads so they would not be harmed the remainder of this Great Tribulation. He also saw a great multitude of tribulations saints clothed in white. After these preparations were finished, the seventh seal is opened. In this seventh seal, there are seven messengers with trumpets. The first six messengers blow their trumpets and great wrath is pour out upon the earth like those plagues over Egypt. Now the seventh messenger is revealed as a strong messenger who is dressed with royalty to announce the second coming of our Lord. As between the sixth and seventh seal, there was an interlude, between the sixth and seventh trumpet, God uses another interlude to introduce us to the beginning of Jacob's trouble. The seventh seal includes the seven trumpets and the seventh trumpet includes this interlude and the seven vials poured upon the earth. This means the seventh seal consists of all these trumpets and vials.

We must now leave this book of Revelation to get an outside picture of how we arrived at this pivotal point in the middle of these seven years of tribulation. Notice that the church is not mentioned on earth since the beginning of this great tribulation ever since John started to record the future events "after these things" in the beginning of chapter four. From other teachings, we have learned that the believers since the conception of the church have looked for the return of our Lord as imminent, Php 3:20: "For our **commonwealth** is existing (in) *the* heavens, (out of) which also we are awaiting for ourselves *the* Saviour LORD Jesus Christ," 1Th 1:9,10: "for they themselves are reporting (concerning) us what entrance we are having (to) you, and how ye turned (to) God (from) idols, to be serving a living and true God, and to be awaiting His Son (from) the heavens, Whom He raised (from among) the dead, Jesus Who was delivering us (from) the coming wrath." Tit 2:13: "awaiting the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." Even John closes out this book with this exhortation, Re 22:20: "The one who is testifying these things **is saying**, yea, I am coming quickly. Amen; yea, I am coming, LORD Jesus." This is why the seven assemblies during the present time of John's writing in chapter two and three cannot be seven dispensational time periods for the church age. We are also taught that the church will not suffer through this period of judgment, 1Th 1:10: "and to be awaiting His Son (from) the heavens, Whom He raised (from among) the dead, Jesus Who was delivering us (from) the coming wrath." 5:9: "because God destined not us (for) wrath, but (for) obtaining salvation (through) our LORD Jesus Christ," Re 3:10: "Because **thou kept** the word of My endurance, I Myself also will keep thee (out of) the hour of trial which is being about to be coming (upon) the whole habitable world, to try the ones who are dwelling (upon) the earth." God will remove his Holy Spirit as a restrainer, 2Th 2:6,7: "And now ye know the One **who is restraining** (for) *that* he shall be revealed (in) His own time. For **the hidden thing** of lawlessness is already working, only the One Who was restraining at present until *now* may be *gone* (out of) *the* midst;" but the work of the Holy Spirit to save men will still be active. The Holy Spirit worked before Pentecost, and he will work in the same way during this terrible time. This catching away is told by Paul, 1Th 4:15-17: "For **this** we are saying to you (in) *the* word of *the* LORD, that we ourselves the living ones who are remaining (to) the coming of the LORD, shall in no wise anticipate the ones who fell asleep; because the LORD Himself will descend (from) heaven (in) a shout of command, (with) archmessenger's voice and (with) a trumpet of God, and the dead (in) Christ will rise first; then we ourselves the living ones who are remaining, will be caught away together (with) them (in) *the* clouds (for) *the* meeting of the LORD (in) *the* air, and thus we will be always (with) *the* LORD." 1Co 15:52: "(in) an instant, (in) *the* twinkling of an eye, (in) the last trumpet; for it will sound a trumpet, and the dead will be raised incorruptible, and we ourselves will be changed." Ac 1:9-11: "And after He has said **these things**, while they were beholding Him He was taken up, and a cloud withdrew Him (from) their eyes. And as they were **looking intently** (into) the heaven while He was going, also behold two men had stood by them (in) white apparel, these ones also said, men Galileans, why have ye stood looking (into) the heaven? This **Jesus** Who was taken up (from) you (into) the heaven thus will come in the manner ye beheld Him going (into) the heaven." Many scholars use "*the rapture*" which comes from the Latin word "*a carrying off*." Notice, in this book of Revelation, such an event does not occur. So the question can be asked when it occurs in this book. Truthfully, it has to take place between chapter three and chapter four.

We leave this doctrine of the church and come to this **Great Tribulation** as mentioned before in this book, Re 2:22: "**Behold**, I am throwing her (into) a bed, and the ones who are committing adultery

(with) her (into) great tribulation, except they should repent (of) their works.” 7:14: “**And I have said** to him, Lord, thou thyself know. **And he said** to me, these are the ones who are coming (out of) the great tribulation, and they washed their robes, and they made *them* white (in) the blood of the Lamb.” This period was prophesied by Daniel as seven years of judgment. The matter of fact, Daniel prophesied to the day when Jesus would die and when he would return again. The prophesy of the seventy weeks is, Da 9:24-27: “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.” These weeks are years meaning after 69 weeks which equals to 483 years Christ will be cut off, Da 9:26: “And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.” The signing of this decree to rebuild the temple came in 457 BC by Artaxerxes. With the Jewish calendar, it would bring to the death of Christ in AD 31. The seventh week which is seven years has not begun as there is a gap which God calls the church as mystery, Mr 4:11: “**And He was saying** to them, it has been given to you to know the hidden things of the kingdom of God: but to those the ones *who are* without, all things are being done (in) metaphors;” Ro 16:25: “Now **to the One** Who is being able to establish you (according to) my glad tidings and the proclamation of Jesus Christ, (according to) a revelation of *the* hidden things *which* has been kept secret in times of the ages,” Eph 1:9: “*because* He has made known to us the hidden thing of His will, (according to) His good pleasure, which He purposed (in) Himself;” 3:9: “and to enlighten all as to what is the dispensation of the hidden thing which has been hidden (from) the ages (in) God, Who created all things (by) Jesus Christ,” Col 1:26,27: “the hidden thing which has been hidden (from) the ages and (from) the generations, but now was made manifest to His saints; to whom God willed to make known what the riches of the glory of this hidden thing *are* (among) the nations, which is Christ (in) you the Hope of glory.” This spiritual kingdom was not expected by Old Testament Saints, and throughout Church History, the “*taking away*” was not revealed by the Holy Spirit until these last days. Included below is a chart for better understanding of Daniel’s seventy weeks.



Now we come to the last week which is seven years. Da 9:27 explains that there will be covenant of peace between Israel and the Harlot (*world religious and economic system*) to rebuild the temple, but in the middle of this week or 3 1/2 years, the Beast will break this covenant and make war with Israel, Re 11:7. Jesus calls this the **abomination of desolation**, Mt 24:15: "Therefore whenever **ye should see** the abomination of desolation, which was spoken (by) Daniel the prophet; *who stood (in) the holy place*, let the one who is reading keep understanding." This is **Jacob's trouble** because they will trample upon Jerusalem for 42 months which is 3 1/2 years. This is the second half where even Jeremiah laments for such a time, Jer 30:4-7: "And these *are* the words that the LORD spake concerning Israel and concerning Judah. For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it." Daniel recognised that there is no other time like this, Da 12:1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Jesus warned about this time, Mt 24:21: "For **there will be** then great tribulation, such as not has been (from) *the beginning of the world (until) now*, it shall in no wise be." During the first three 1/2 years, this was judgment of mankind, and the times of the Gentiles have ended, Lu 21:24: "And **they will fall** by *the mouth of the sword*, and will be led captive (into) all the nations; and Jerusalem will be trodden down (by) *the nations (until) the time of the nations should be fulfilled*." Now God must deal directly with his chosen people, Israel.

John starts this interlude with the portrayal of two witnesses among the state of the rebuilt temple.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

a. Two witnesses, Re 11

i. Trampling upon the court, Re 11:1-2

1 And a read like a staff **was given** to me, saying, rise, and measure the temple of God, and the alter, and the ones who were worshipping (in) it. 2 And cast out **the court** which *is* within the temple, and measure

it not; because it was given *up* to the nations, and they will trample upon the holy city forty and two months.

A read like a staff means a measuring stick like in Re 21:15: “And **that One** who was speaking (with) me was having a measuring golden reed, in order that he may measure the city, and its gates, and its walls.” Eze 40:3: “And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.” Staff is associated with read to use like a surveyor. This association is used for the purpose of having a visual perspective.

Was given is past tense in passive voice meaning the measuring stick was supplied to John for accuracy.

Rise is past tense imperative meaning John was sitting and now ordered to get up. MSS uses present tense imperative meaning that John was rising and needed to keep rising. Usually John was sitting to write what he saw, and John would not be ready to stand when there was no prompt to do so.

Measure is past tense imperative meaning John needed to give proper distance. If this is a metaphor, then it would be to judge according to this standard. Most commentators view this interlude as figurative and deny any possible literal interpretation. This is prophetic of a literal Jewish Jerusalem. After the church disappeared from the earth, the Jews were permitted to return to their country and rebuild their temple. Without these verses, it would be difficult to understand what is taking place in Jerusalem at the midway point of this Great Tribulation. The Jewish nation will believe that this is answer to prayer and Jehovah is now restoring them, Isa 18:7: “In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.” Gaebelin says: “In the daily press and in magazines the suggestion is made that Palestine should be handed over to the Jews. When one follows the history of Zionism aiming at the establishment of a Jewish State and now sees how European nations begin to recognize the claims of the Jews, and promise their help in their restoration, one cannot but feel that these things are very near.”

The temple of God and altar are not the literal temple on earth as these measurements were already known. This being in the figurative sense is because this temple is “*naos*” which is the holy of holies, Re 7:15: “**(Because of) this** they are (before) the throne of God, and they are serving Him day and night (in) His temple; and the One Who is sitting (on) the throne will tabernacle (over) them.” The altar is the altar of incense which held the prayer of the saints, Re 8:3: “And another messenger came, and stood (at) the altar, *who* was having a golden censer; and much incense was given to him, in order that he may give *it* to the prayers of all the saints (upon) the golden altar which *was* (before) the throne.” So these two are found in heaven where John is measuring. Just because this is the heavenly sanctuary, the next verse reveals to us the prophetic rebuilding of the tribulation temple.

Were worshipping is present tense participle translated with the use of substantive modifying the article the ones. These ones are given a dual position. First the ones in heaven who are worshipping the true and living God, Re 7:11: “And all the messengers had stood around the throne and the elders and the four living creatures, and they fell (before) the throne (upon) their face, and they worshipped God.” But on earth, these ones who are doing homage are not saints, but are claiming worship, 2Th 2:3-4: “Let not anyone deceive you (in) any way; because *it will not be* unless the apostasy should come first and the man of sin shall be revealed, the son of perdition, who is opposing and exalting himself (above) all *who* are called God or object of veneration, so that he shall sit down (in) the temple of God as God, *who* is setting forth himself that he is god.” They are upholding these religious leaders as well as the one who gave them peace because of their deception. The religious leaders at the time of Christ were deceived by following their traditions rather than God. Religious leaders today in many cults and dead churches are deceived thinking that works will earn their way to salvation.

Revelation 11:2

Cast out is past tense imperative meaning John is exhorting to reject with contempt.

The court is the outside of the sanctuary. TR has “within” instead of “**outward.**” This does not make sense as the courts are always the outward yard. This is the word of emphasis in the sentence. This outer court is the apostate Israel.

Without a temple means this temple built by the Jews does not have their sanctuary. Ever since God ripped the veil from top to bottom, their holy of holies has been absent. When they rebuilt the temple at the conclusion of the Babylonian Captivity, the temple did not have the Ark of the Covenant, but did have the inner sanctuary (naos).

Measure it not is past tense imperative meaning John is exhorting to not start measuring the court.

It was given is past tense meaning this court was handed over to the nations. The heathen are exercising their authority in this outer court. This outer court was used in the same way during Jesus’ time as he threw out the marketplaces and overthrew the tables of the money changers, Mt 21:12: “And Jesus entered (into) the temple of God, and threw out all the ones who were selling and were buying (in) the temple, and overthrew the tables of the money changers, and the seats of the ones *who* were selling the doves.”

They will trample upon is future tense meaning this prophetic event of these nations during the first 3 1/2 years of this Great Tribulation, Lu 21:24: “And **they will fall** by *the* mouth of *the* sword, and will be led captive (into) all the nations; and Jerusalem will be trodden down (by) *the* nations (until) *the* time of *the* nations should be fulfilled.” At the end of this time, the times of the Gentiles will be fulfilled. This verb means that these nations will treat Jerusalem with insult and contempt. They will treat this like a new tourist trap.

Forty and two months equal to 3 1/2 years and equals to which Daniel prophesied 1260 days (Jewish calendar: 360 days per year), Da 7:25: “And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.” TR does not have “and.” Elijah prayed to God that it would not rain for three years and six months, Lu 4:25: “But I am saying to you (in) truth, many widows were (in) the days of Elijah (in) Israel, when the heaven was shut up (for) three years and six months, when there became a great famine (upon) all the land,” Jas 5:17: “Elijah was a man of like feelings as us, and he prayed with prayer that it did not rain (upon) the earth, three years and six months.”

Revelation 11:3

The seventh messenger is revealed and heaven prepares for this last trumpet as part of the seventh seal. This small book is devoured by John as there are no more seals to open. The scroll is fully opened and now John is given another interlude like the first one between the sixth and seventh seal. This interlude begins with the state of the rebuilt temple, and then the introduction of the two witnesses.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

a. Two witnesses, Re 11

ii. Prophecy of the two witnesses, Re 11:3-6

3 And **I will give** power to my two witnesses, and they will prophesy a thousand two hundred sixty days, *who* have been clothed in sackcloth. 4 **These ones** are the two olive trees, and the two lampstands

which have stood (before) the God of the earth. 5 And if anyone is willing them to injure, fire is going out (of) their mouth, and is devouring their enemies. And if anyone is willing to injure them, it is necessary thus for him to be killed. 6 **These ones** are having authority to shut the heaven, in order that rain might not be falling (in) *the* days of their prophecy; and they are having authority (over) the waters, to be turning them (into) blood, and to smite the earth (with) every plague, as often as they should will.

I will give is future tense meaning this prophetic event will occur as fact. What did God give to these two witnesses? Most translations insert power, but it could be boldness, protection, and sanctification. The great possibility is all three.

Two witnesses are given a lot of names but John does not identify these two servants. We could like most commentators come up with speculation, but since John is silent on this subject, so be it!

They will prophesy is future tense meaning the change from God as subject to the two witnesses as subject give further proof that this is a literal prophetic event.

A thousand two hundred sixty days is equal to the previous verse of 3 1/2 years. These two witnesses will be God's witness during the first 3 1/2 years of this Great Tribulation. No wonder that there are so many tribulation saints, Re 7:9,13: "**(After) these things I saw**, and behold, *there was* a great crowd, which no one was being able to number (out of) every nation and tribes and peoples and tongues, *which* have stood (before) the throne and (before) the Lamb, *which* have been clothed with white robes, and palms (in) their hands; And one (of) the elders **answered**, saying to me, who are these ones who had been clothed with the white robes, and from where came they?" It seems that these two witnesses are centered in Jerusalem, but with the help of the 144,000 Israelite servants and those who served and died during this tribulation period, the world did not go without the gospel. God has always a remnant as witnesses to the true God.

Have been clothed in is perfect tense in passive voice participle translated with the use of substantive modifying witnesses. Those in heaven have been clothed in white robes, but here these two witnesses have been clothed in **sackcloth**. This garment is worn at the time of mourning. The two prophets who wore this attire was Elijah, 2Ki 1:8: "And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he said, *It is* Elijah the Tishbite;" and John the Baptist, Mr 1:6: "And John was clothed in hair of a camel, and a girdle of leather (about) his loins, and eating locusts and wild honey." This is why so many commentators assume that these two witnesses are these two.

Revelation 11:4

These ones, is the word of emphasis in this sentence.

The two olive trees are a picture that these two witnesses had the grace of God upon them, Zec 4:3: "And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof."

The lampstands are a picture that these two witnesses are being a light in such a dark time, Zec 4:4: "So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?" In this prophecy, there is only one lampstand, but here we have two witnesses.

Have stood is perfect tense participle translated with the use of substantive modifying these ones.

(Before) the God of the earth is the very presence of the Lord, Zec 4:14: "Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth."

Revelation 11:5

If is the word of emphasis in this sentence. This conditional phrase will show a destructive reaction.

Is willing is present tense meaning the condition of someone wishing to do anything. TR has present tense subjunctive but “if anyone” is not “*ean*” but “*ei tis*.” So this would be incorrect. The present tense means those who are continuous in their desire, it is not a one-time accidental event.

To injure is past tense infinitive with the use of completing the verb “is wishing.”

Is going out is present tense meaning with continuous harm, continuous destruction by fire will be carried out. They are like fire-breathing dragons.

Is devouring is present tense meaning this fire utterly consuming them.

If is the word of emphasis in this sentence.

Is willing is repeated again. TR uses again present tense subjunctive, as well MSS even though they use present tense indicative for the first.

To be killed is past tense in passive voice infinitive with the use as subject because of the impersonal verb “it is necessary.”

Revelation 11:6

These ones, is the word of emphasis in this sentence. This is repeated from Re 11:4.

Are having is present tense meaning these two witnesses are possessing permission.

To shut is past tense infinitive with the use of explaining the noun “authority.” This is like the prophet Elijah, 1Ki 17:1: “And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.*” Lu 4:25: “But I am saying to you **(in) truth**, many widows were (in) the days of Elijah (in) Israel, when the heaven was shut up (for) three years and six months, when there became a great famine (upon) all the land,” Jas 5:17: “Elijah was a man of like feelings as us, and he prayed with prayer that it did not rain (upon) the earth, three years and six months.”

Might not be falling is present tense subjunctive meaning these two witnesses can hold back rain while they executed their prophetic office.

They are having authority is repeated again.

To be turning is present tense infinitive with the use of explaining the noun “authority.” This is like the prophet Moses, Ex 7:20: “And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood.”

To smite is past tense infinitive with the use of explaining the noun “authority.”

(With) every plague means the same plagues in Egypt. TR does not have the preposition “with.”

They should will is past tense subjunctive meaning these two witnesses will give plagues upon the earth as often they seem fit as well as the messengers with trumpets will give judgments with those plagues as in Egypt. A double whammy!

Revelation 11:7

This interlude begins with the state of the rebuilt temple, and then the introduction of the two witnesses. These two witnesses are God's witness for truth and righteousness while Jerusalem is under contempt by the wickedness of the world. These spiritual battles will occur over the first 3 1/2 years of this Great Tribulation. The two witnesses are protected during their mission and will return greater harm to those who try to hurt them. These two witnesses will also send plagues at their will; so the world will notice plagues from heaven, but these two witnesses will be God's ambassadors as during the time of Moses and Elijah. Now these two witnesses are at the end of their mission.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

a. Two witnesses, Re 11

iii. Death of the two witnesses, Re 11:7-10

7 And whenever **they should complete** their testimony, the beast who is coming up (out of) the Abyss will make war (with) them, and he will overcome them, and he will kill them: 8 and their bodies will be (on) the street of the great city, which is being called spiritually Sodom and Egypt, where also our LORD was crucified. 9 And some (of) the peoples and tribes and tongues and nations **will see their bodies** three and a half days, and their bodies will not suffer to be put (into) tombs. 10 And the ones who are dwelling (on) the earth will rejoice (over) them, and they will make merry, and will send gifts to one another, because these ones, the two prophets, tormented the ones who were dwelling (upon) the earth.

They should complete is the word of emphasis in this sentence. This verb is past tense subjunctive meaning these two witnesses have fulfilled their mission of testifying of the true and living God.

The beast means this wild beast will come out this bottomless pit as Satan (star) has the key to open it, Re 9:1: "And the fifth messenger sounded his trumpet, and I saw a star (out of) the heaven which had fallen (to) the earth, and the key of the pit of the bottomless was given to it." Some call this one the "antichrist." This one is pictured by Daniel, Da 7:7: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that *were* before it; and it had ten horns." This beast reappears in Re 13:1; 17:8.

Is coming up is present tense participle translated with the use of substantive modifying "beast."

Will make war... will overcome... will kill are three future tense which is prophesied by Daniel, Da 7:21: "I beheld, and the same horn made war with the saints, and prevailed against them." This victory of the beast over the two witnesses is certain. This seems that this martyrdom is triumph over truth and righteousness, as when Christ died on the cross, but the whole story is not yet told.

Revelation 11:8

Is being called is present tense meaning this name of this great city is commonly known spiritually as Sodom and Egypt, Isa 1:9: "Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah." 3:9: "The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves." Jer 22:8,9: "And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them." 23:14: "I have seen also in the prophets of Jerusalem an horrible thing: they

commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.” Eze 23:8: “Neither left she her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.”

Was crucified is past tense in passive voice. This gives the last proof that this great city is Jerusalem.

Revelation 11:9

Will see is the word of emphasis in this sentence. This verb is future tense meaning the dead bodies of these two witnesses will be visible for all to see for 3 1/2 days. Could it be one day for each year they served?

Will not suffer is future tense meaning the beast and his followers will neglect to bury these two witnesses. They will just abandon them.

To be put is past tense infinitive with the use of result. It is a custom to bury all dead things. They did not place these two witnesses in any grave. They were gloating over the dead bodies which brought delight of the spectators. How sick!

Revelation 11:10

The ones, is the word of emphasis in this sentence.

Are dwelling is present tense participle translated with the use of substantive modifying “the ones.”

Will rejoice... will make merry... will send are all future tense giving a picture of a time of celebrations as if it is their Christmas.

Tormented is past tense meaning the wicked ones felt relief that the ones who caused them pain are now dead.

Revelation 11:11

This interlude begins with the state of the rebuilt temple, and then the introduction of the two witnesses. These two witnesses are God’s witness for truth and righteousness while Jerusalem is under contempt by the wickedness of the world. These spiritual battles will occur over the first 3 1/2 years of this Great Tribulation. The two witnesses are protected during their mission and will return greater harm to those who try to hurt them. These two witnesses will also send plagues at their will; so the world will notice plagues from heaven, but these two witnesses will be God’s ambassadors as during the time of Moses and Elijah. These two witnesses are killed. They left their bodies on the streets for 3 1/2 days and celebrated for their death. Now after the 3 1/2 days, they came back to life.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

iv. Resurrection of the two witnesses: second woe, Re 11:11-14

11 And (after) the three and a half days, the spirit of life (from) God entered (into) them, and they stood (upon) their feet; and a great fear fell (upon) the ones who were beholding them: 12 and they heard a great voice (out of) the heaven, saying to them, come up hither, and they went up (to) the heaven (in) the cloud; and their enemies beheld them. 13 And (in) that hour a great earthquake came to pass, and

the tenth of the city fell, and names of seven thousand men were killed (in) the earthquake. And the rest became afraid, and gave glory to the God of the heaven. 14 **The second woe** passed: behold, the third woe is coming quickly.

(After) the three and a half days is like (after) these things, but here more specific of the time element of repeating the exact time these two dead bodies were visible to the world. The article points back to Re 11:9.

Spirit of life is referring to being alive, Ge 6:17: “And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.” 7:15,22: “And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life. All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died,” but here (before) God is clearly an allusion to the dead bones lived again, Eze 37:5,10: “Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.”

Entered is past tense meaning God breathed life into his two witnesses. Notice the change from future tense of the previous verses to past tense here meaning that this prophecy has here become fact.

They stood is past tense as mentioned before of these two witnesses standing on their feet, Eze 37:10.

Fell is past tense meaning a continuance of factual event. Great fear descended on them. Notice they went from jubilation to dread.

Are beholding is present tense participle translated with the use of substantive/accusative of preposition modifying the ones.

Revelation 11:12

They heard is past tense meaning these two witnesses heard a great voice. Did others hear this voice, probably so, but for sure the world saw in full view their ascension. When Christ ascended into heaven, it was only in front of a few friends.

Come up hither is past tense imperative with the adverb meaning this place. This is the same exhortation that John received when at the beginning of his vision of future things, Re 4:1: “**(After) these things** I saw, and behold *there* *is* an opened door (in) heaven, and the first voice which I heard as of a trumpet *which* was speaking (with) me, saying, come up here, and I will show to thee what things it is necessary to take place (after) these things.”

They went up is past tense meaning their ascension was the same as church which are caught away in the clouds, 1Th 4:17: “then we ourselves the living ones who are remaining, will be caught away together (with) them (in) *the* clouds (for) *the* meeting of the LORD (in) *the* air, and thus we will be always (with) *the* LORD.” Jesus ascension was a bit different as Christ was taken up, and a cloud withdrew him, Ac 1:9: “And after He has said **these things**, *while* they were beholding *Him* He was taken up, and a cloud withdrew Him (from) their eyes.” Elijah went up in a whirlwind, 2Ki 2:11: “And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.”

Beheld is past tense meaning the wicked were spectators to this ascension. The church was like a thief in the night, but here these two witnesses were visible.

Revelation 11:13

(In) that hour are the words of emphasis in this sentence.

Came to pass is past tense meaning a great earthquake happened.

Fell is past tense meaning 10% of the city of Jerusalem perished.

Were killed is past tense in passive voice meaning this earthquake killed 7,000 people.

Became is past tense is the same verb and tense as came to pass. This means 67,000 people began to become afraid.

Gave is past tense meaning these 67,000 praised God. The remaining souls in Jerusalem received the Lord. Praise the Lord! The last time we received a number who believed was 5,000 after the sermon of Peter at Pentecost and they were put in prison overnight, Ac 4:4: “But many of the ones who have heard the word believed, and the number of the men became about five thousand.”

Revelation 11:14

The second woe, are the words of emphasis in this sentence. The second woe belongs to the sixth trumpet, and this is so because the seventh trumpet has not sounded yet.

Is coming quickly is present tense meaning the third trumpet is ready to be sounded.

Revelation 11:15

This interlude begins with the state of the rebuilt temple, and then the introduction of the two witnesses. These two witnesses are God’s witness for truth and righteousness while Jerusalem is under contempt by the wickedness of the world. These spiritual battles will occur over the first 3 1/2 years of this Great Tribulation. The two witnesses are protected during their mission and will return greater harm to those who try to hurt them. These two witnesses will also send plagues at their will; so the world will notice plagues from heaven, but these two witnesses will be God’s ambassadors as during the time of Moses and Elijah. These two witnesses are killed. They left their bodies on the streets for 3 1/2 days and celebrated for their death. After the 3 1/2 days, they came back to life and stood on their feet. Celebration turns to dread. Now the seventh angel sounds his trumpet and we see a response in heaven.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

a. Two witnesses, Re 11

v. Response in heaven, Re 11:15-17

15 And the seventh messenger sounded his trumpet; and great voices came to pass (in) the heaven, saying, the kingdoms of the world of our LORD’s, and of His Christ’s came to pass, and He will reign (to) the ages of the ages. 16 And the twenty four elders, the ones who were sitting (on) their thrones (before) God, fell (upon) their faces, and worshipped God, 17 saying, we are giving thanks to Thee, LORD the Almighty God, the One Who is, and that One was, that Thou have taken Thy great power, and reigned.

The seventh messenger are the words of emphasis in this sentence. This seventh angel was introduced back in Re 10:1,7: “And I saw a strong messenger who was coming down (out of) the heaven, who had

been clothed with a cloud, and a rainbow *was* (on) the head, and his face *was* as the sun *is*, and his feet *were* as pillars of fire *are*, but (in) the days of the voice of the seventh messenger, whenever he should be about to be sounding *the* trumpet, also the mystery of God should be completed, as he did announce the glad tidings to his bondmen the prophets.” During this long interlude, this seventh angel finally sounds his trumpet.

Came to pass is past tense meaning great voices in heaven happened. Their message was one of praise.

Our LORD and of his Christ is meaning God the Father and Jesus Christ.

He will reign is future tense with singular meaning this kingdom is ruled both by Christ, 1Co 15:27: “For He put in subjection **all things** (under) His feet; but whenever it should be said “all things have been put in subjection,” *it is* manifest that *it is* except of the One Who put in subjection all things to Him.” The kingdom of God has now become under Christ which means that kingdom is administered by the Son of God.

Revelation 11:16

The twenty four elders are the words of emphasis in this sentence. The 24 elders were seen earlier in heaven, Re 4:4,10 5:6,8,11,14.

Were sitting is present tense participle translated with the use of substantive modifying the article “the ones,” which refers to elders.

Fell... worshipped both are past tense meaning these 24 elders were still worshipping God.

Revelation 11:17

We are giving thanks is present tense meaning these 24 elders are being grateful to the Yahweh the Almighty God.

Is, is present tense participle translated with the use of substantive modifying the article that one which refers to God.

Was is imperfect tense meaning the eternity of God, Re 1:4,8 4:8. Because these verses include “the one who is coming,” TR adds this.

Thou have taken is perfect tense meaning God’s permanent rule.

Reigned is past tense meaning God is always ruling.

Revelation 11:18

This interlude begins with the state of the rebuilt temple, and then the introduction of the two witnesses. These two witnesses are God’s witness for truth and righteousness while Jerusalem is under contempt by the wickedness of the world. These spiritual battles will occur over the first 3 1/2 years of this Great Tribulation. The two witnesses are protected during their mission and will return greater harm to those who try to hurt them. These two witnesses will also send plagues at their will; so the world will notice plagues from heaven, but these two witnesses will be God’s ambassadors as during the time of Moses and Elijah. These two witnesses are killed. They left their bodies on the streets for 3 1/2 days and celebrated for their death. After the 3 1/2 days, they came back to life and stood on their feet. Celebration turns to dread. After this, we see a response in heaven, and now a response on earth.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

a. Two witnesses, Re 11

vi. Response on earth, Re 11:18

18 And the nations were angry, and Thy wrath came, and the time of the dead to be judged and to give the reward to Thy bondmen the prophets, and to the saints, and to the ones who were fearing Thy name, to the small and to the great; and to bring to corruption the ones who were corrupting the earth.

The nations are the words of emphasis in this sentence.

Were angry is past tense in passive voice meaning the wicked ones were quick-tempered. God finds this puny in face of his ruling power as described in the previous verse, Isa 7:4: "And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah." God does righteous judgment and still there are those who get angry with God like Jonah, Jon 4:1: "But it displeased Jonah exceedingly, and he was very angry." David asked why they are doing this. Ps 2:1: "Why do the heathen rage, and the people imagine a vain thing?" Notice this rage crucified our Lord Jesus Christ.

Be judged is past tense in passive voice infinitive with the use of explaining the noun "time." The description of this time is of the dead, Heb 9:27: "And **(for) as much as** it is being apportioned to men once to die, and (after) this, judgment;" Re 20:11-15: "And I saw the great white throne and the One Who was sitting (on) it, of Whom the earth and the heaven fled (from) *His* face, and a place was not found for them. **And I saw the dead**, the small and the great, *who* were standing (before) God, and books were opened; and another book was opened, which is of life and the dead were judged (out of) the things which had been written (in) the books (according to) their works. And the sea **gave up** the dead (in) it, and the death and the Hades gave up the dead (in) them; and they were each judged (according to) their works: and the death and the Hades were cast (into) the lake of fire. **This** is the second death the lake of fire. And **if** anyone was not found written (in) the book of life, he was thrown (into) the lake of fire." This time period is when the dead will face judgment whether if they will see the second death.

To give is past tense infinitive with the use of explaining the noun "time." This time period is when God gives his prophetic servants, his saints, and all those God fearing small and great ones their reward, Ro 14:10: "But why are **thou** thyself judging thy brother? Or also why are **thou** thyself despising thy brother? For we will **all** stand before the judgment seat of the Christ." 2Co 5:10: "For it is necessary for us **all** to be manifested (before) the judgment seat of Christ, in order that each may receive for himself the things (in) the body, (according to) what he did, whether good or evil."

To bring to corruption is past tense infinitive with the use of explaining the noun "time." This time period of judgment is against the harlot who is corrupting the earth with her fornication, Re 19:2: "for His judgments *are* true and righteous; for He judged the great harlot, who was corrupting the earth (with) her fornication, and He avenged the blood of His bondmen (at) her hand."

Were corrupting is present tense participle translated with the use of substantive modifying the article "the ones," which refer those during the time of the harlot. The plural here means that the harlot is not one person, but many who belong to this false religious system. Notice the play on words for to bring to corruption of those who were corrupting.

Revelation 11:19

This interlude begins with the state of the rebuilt temple, and then the introduction of the two witnesses. These two witnesses are God's witness for truth and righteousness while Jerusalem is under contempt by the wickedness of the world. These spiritual battles will occur over the first 3 1/2 years of this Great Tribulation. The two witnesses are protected during their mission and will return greater harm to those who try to hurt them. These two witnesses will also send plagues at their will; so the world will notice plagues from heaven, but these two witnesses will be God's ambassadors as during the time of Moses and Elijah. These two witnesses are killed. They left their bodies on the streets for 3 1/2 days and celebrated for their death. After the 3 1/2 days, they came back to life and stood on their feet. Celebration turns to dread. After this, we see a response in heaven, and a response on earth by finally the messenger blows his trumpet. Because of this, the third woe is completed by the sending of this great hail.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

a. Two witnesses, Re 11

vii. Great hail: third woe, Re 11:19

19 And the temple of God **was opened** (in) the heaven, and the ark of His covenant **was seen** (in) the temple of the LORD: and lightnings and voices and thunders and great hail came to pass.

Was opened is the word of emphasis in this sentence. This verb is past tense in passive voice meaning God opened his temple (naos: inner sanctuary).

Was seen is past tense in passive voice meaning this is a symbol of God's majesty and power in keeping his covenants. The Ark of the Covenant perished when Nebuchadnezzar burnt the temple, 2Ki 25:9: "And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire." Jer 3:16: "And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit *it*; neither shall *that* be done any more." This is imagery because the New Covenant is written in our hearts, Jer 31:31-34: "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. Heb 8:10: "For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

Of the Lord. TR adds "His."

And lightnings and voices and thunders and great hail. TR adds: "and an earthquake," to be like Re 8:5. Hail came afterwards in Re 8:7. Re 4:5 has the first three.

Revelation 12:1

The seventh messenger is revealed and heaven prepares for this last trumpet as part of the seventh seal. This small book is devoured by John as there are no more seals to open. The scroll is fully opened and

now John is given another interlude like the first one between the sixth and seventh seal. This interlude begins with the state of the rebuilt temple, and then the introduction of the two witnesses. After the two witnesses were killed and they came back to life, the world first celebrated at their death, then they feared, and at last they became angry. Because of this, the messenger with the seventh trumpet blew his trumpet and great hail poured upon the earth. Now we continue this interlude with the description of the Spiritual Israel.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

b. The Spiritual Israel, Re 12

i. Description of this nation, Re 12:1-2

1 And a great sign was seen (in) the heaven: a woman *was* clothed with the sun, and the moon *was* (under) her feet, and a crown of twelve stars *was* (on) her head; 2 and she *who* is being (with) child *was* crying *who* is being in travail, and *who* is being in pain to bring forth.

A great sign are the words of emphasis in this sentence.

Was seen is past tense in passive voice meaning John saw a great sign in the heaven. The seventh trumpet was displayed with a great sign when God's temple in heaven opened and great hail occurred, Re 11:19: "And the temple of God **was opened** (in) the heaven, and the ark of His covenant **was seen** (in) the temple of the LORD: and lightnings and voices and thunders and great hail came to pass." Now John sees another miracle which is signs and wonders, Joh 9:16: "Therefore some (of) the Pharisees **were saying**, this man is not (from) God, for he is not keeping the Sabbath. **Others** were saying, how is a man a sinner being able to be doing such signs? And **a division** was (among) them." Joh 4:48: "Therefore Jesus **said** (to) him, unless ye should see signs and wonders ye shall in no wise believe." There will be more heavenly signs to come, Re 13:3: "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." 15:1: "And **I saw another sign** (in) the heaven, great and wonderful *sign*, seven messengers *who* were having the last seven plagues, because the fury of God was completed (in) them."

Clothed with is perfect tense in passive voice translated with the use of periphrastic as the verb to be is supplied meaning this woman was clothed with the sun. What kind of woman is arrayed in the manner of the sun, and the moon under her feet and a crown of twelve stars on her head? This is Israel. The crown of the twelve stars comes from Ge 37:9: "And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me." The sun is displayed from her glory days, Mal 4:2: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Likewise Paul saw Israel in her future glory, Ro 9:4,5: "who are Israelites, whose the adoption and the glory, and the covenants and the lawgiving, and the service and the promises, whose the fathers, and (of) whom *is* the Christ (according to) the flesh, Who is God (over) all blessed *be* (to) the ages. Amen." This woman is not the same as the one in Re 17, the harlot.

Revelation 12:2

Is being... is being in travail... being in pain are all present tense participle translated with the use of substantive modifying the subject of the verb "was crying." This woman is pregnant and is expecting to deliver at any time.

She was crying is imperfect tense meaning the birth pains started and is continuously going on. TR has this verb as present tense.

To bring forth is past tense infinitive with the use of result. This child is an imagery of the spiritual Israel who was supposed to have their Messiah, but instead was caught up to heaven, Re 12:5.

Revelation 12:3

After the description of the spiritual Israel during this Great Tribulation, we are now introduced to the great red dragon.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

b. The Spiritual Israel, Re 12

ii. Great Red dragon, Re 12:3-4

3 And another sign **was seen** (in) the heaven, and behold, a great red dragon, *who* was having seven heads and ten horns, and seven diadems (upon) his heads; 4 and his tail is dragging the third of the stars of the heaven, and he threw them (towards) the earth. And **the dragon** was standing (before) the woman who is being about to bring forth, in order that when she should bring forth, he may devour her child.

Another sign is a different image from the first one with the woman. The first sign was the emphasis, but here it is what John saw in heaven.

Was seen is the word of emphasis in this sentence. The verb is past tense in passive voice as with the previous sign.

Behold is bringing great attention to this wonder!

A great red dragon is Satan, Re 20:2: “And **he laid hold** of the dragon, the ancient serpent, who is *the* devil and Satan, the one who is deceiving the whole earth and bound him a thousand years.”

Was having is present tense participle translated with the use of substantive modifying dragon. Satan is possessing continuously seven heads and ten horns, and seven diadems upon his heads. This means that Satan is showing his authority as the god of this age with seven crowned heads and the ten horns are symbolic of his power. Remember this is a sign of imagery like the first of the woman. This dragon is also different from the beast which in the vision has seven heads and ten crowned horns, Re 13:1. Here John sees seven crowned heads with ten horns.

Revelation 12:4

Is dragging is present tense meaning Satan’s rebellion in heaven took 1/3 of the angelic beings like a drag-net, Da 8:10: “And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.” Jude 1:6: “Also **messengers** who have kept not their own first-estate, but have left the principality, of their own (unto) judgment of *the* great day in eternal bonds (under) darkness.”

He threw is past tense meaning these fallen angels were used to help Satan in this spiritual war, Mr 5:8-9: “For **He was saying** to him, come forth, the unclean spirit, (out of) the man. And He was asking him, what is thy name? And he answered, saying, my name is Legion, because we are many.”

The dragon is the word of emphasis in this sentence.

Was standing is imperfect tense meaning Satan was overlooking the progress of this coming Messiah, Ge 3:15: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

Is being about is present tense participle translated with the use of substantive modifying woman which is genitive of the preposition.

To bring forth is past tense infinitive with the use of completing the verb “is being about.”

She should bring forth is past tense subjunctive is a time clause with “*otan*: whenever.”

He may devour is past tense subjunctive is the purpose clause with “*ina*: in order that.” Satan tried this using Herod to kill every child under two, Mt 2:16: “Then **Herod**, *after* he has seen that he was mocked (by) the magi, was enraged greatly, and he sent *and put to death all the boys* who *were* (in) Bethlehem and (in) all its borders, (from) two years old and under, (according to) the time which he accurately acquired (from) the magi.”

Revelation 12:5

In the second part of the interlude, the Spiritual Israel is described, then the introduction of the great red dragon. Now we come to the birth of a male child.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

b. The Spiritual Israel, Re 12

iii. Birth and Resurrection of the Messiah, Re 12:5

5 And **she brought forth** a male son, who is being about to be shepherding all the nations (in) an iron rod: and her child was caught away (to) God and (to) His throne.

She brought forth is the word of emphasis in this sentence. This verb is past tense meaning she delivered this male child who is Jesus. Remember this is a continuation of the sign since the beginning of the chapter. This is an image of spiritual Israel bringing forth their Messiah and Jesus shepherds them and is caught up in the clouds. This first coming here does not speak of the physical Israel rejecting this Son, but of God using His chosen people to serve His purpose.

Is being about is present tense meaning the mission of Jesus is a continuous one.

To be shepherding is present tense infinitive with the use of completing the verb. The present tense again shows the continuous ruling over Israel, Mt 2:6: “and thou Bethlehem, land of Juda, thyself are in no wise least (among) the governors of Juda; for a leader will go forth (out of) thee, who will shepherd My people Israel.” 1Pe 5:4: “And *after* the Chief Shepherd **has been manifested**, ye will receive the unfading crown of glory.” This was told to John earlier that Christ will shepherd them in an iron rod, Re

2:27: “and he will shepherd them (with) an iron rod; as the pottery vessels are being broken in pieces, as I also Myself have received (from) My Father;” Ps 2:9: “Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.”

Was caught away is past tense in passive voice meaning Jesus was taken up and the cloud withdrew him to God and to his throne, Ac 1:9: “And after He has said **these things**, *while* they were beholding *Him* He was taken up, and a cloud withdrew Him (from) their eyes.”

Revelation 12:6

In the second part of the interlude, the Spiritual Israel is described, then the introduction of the great red dragon. After this, we come to the birth of a male child. Now we see the dispersion of the Israelites.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

b. The Spiritual Israel, Re 12

iv. Dispersion of Israel during the last 3 1/2 years, Re 12:6

6 **And the woman** fled (into) the wilderness, where she is having there a place *which* has been prepared (of) God, in order that they might be nourishing her there a thousand *and* two hundred sixty days.

The woman is the word of emphasis in this sentence. Our emphasis went from a sign in verse 1, to what John is seeing in verse 3, to the dragon in verse 4, to the birth of Christ in verse 5, and now to the woman. We have gone through signs to show the spiritual warfare between God’s working with Israel and this angelic being which is Satan. The purpose of Israel was to be the lineage of the Messiah and to worship God with sacrifices and rituals to portray the paschal sacrifice of the coming Messiah. The commandments were given for dual purpose: a code of common law by which people are to govern themselves and secondly to show their sinfulness. Today, we have God’s covenant written in our hearts. In the church, we have two ordinances as symbols to show what Christ has done for us: baptism is to portray the death, burial and resurrection of Christ along our obedience to Him in newness of life; the Lord’s Table is a memorial of Christ giving his body and blood in his paschal sacrifice. We now come to this woman after the earthquake and the 67,000 souls saved because of it.

Fled is past tense meaning this is faithful Israel, the remnant which survived the great earthquake in Jerusalem, Re 11:13: “And (in) that hour a great earthquake came to pass, and the tenth of the city fell, and names of seven thousand men were killed (in) the earthquake. And the rest became afraid, and gave glory to the God of the heaven.” These 67,000 newly saved and others from around the world are joining them in Jerusalem, Ro 11:5,14: “Therefore thus also there has been a remnant **(in) the present time** (according to) choosing of grace; if by any means I will provoke to jealousy the flesh *which is* of mine, and will save some (from among) them.” They are grafted in to be the spiritual nation again, Ro 11:17,23. The fullness of the Gentiles have occurred, now it is time for the Spiritual Israel, Ro 11:25,26: “For I am **not** wishing *that* ye are being ignorant, brethren, of this hidden things, in order that ye might not be wise (in) yourselves, that hardness has happened (in) part to Israel, (until) which the fulness of the nations should come; and so all Israel will be saved, according as it has been written, the Deliverer will come (out of) Sion, and He will turn away ungodliness (from) Jacob.” The scattered ones and those left in Jerusalem will be a nation again, Ro 11:26.

Is having there is present tense meaning spiritual Israel is continuously possessing there a place where this remnant can find refuge. TR does not have the adverb "there."

Have been prepared is perfect tense in passive voice participle translated with the use of substantive modifying "place." God has made necessary preparations for this day which is the last 3 1/2 years of this great tribulation.

They might be nourishing is present tense subjunctive. The purpose of this place is that these surroundings will supply these remnants with food and shelter for 3 1/2 years. Remember later only those with the seal of 666 can buy food, so it would seem God has a place for this provision.

Revelation 12:7

In the second part of the interlude, the Spiritual Israel is described, then the introduction of the great red dragon. After this, we come to the birth of a male child. Following we see the dispersion of the Israelites. Now there is war in heaven and Satan is cast out.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

b. The Spiritual Israel, Re 12

v. War in heaven to cast out Satan, Re 12:7-12

7 And war **came to pass** (in) the heaven: Michael and his messengers warred (against) the dragon, and the dragon warred, and his messengers; 8 and they prevailed not, nor their place was found anymore (in) the heaven. 9 And the great dragon **was thrown out**, the ancient serpent, who was being called Devil, and the Satan, who was misleading the whole habitable *world*, he was thrown (into) the earth, and his messengers (with) him were thrown. 10 And **I heard** a great voice *which* was saying (in) the heaven, there came to pass the salvation and the power and the kingdom of our God, and the authority of His Christ: because the Accuser of our brethren was thrown down, who was accusing them (before) our God day and night. 11 And **they themselves** overcame him (by reason) of the blood of the Lamb, and (by reason) of the word of their testimony, and they loved not their life (unto) death. 12 **(Because of) this** keep rejoicing the heavens and the ones who are tabernacling (in) them. **Woe** the earth and the sea because the devil *who* was having great fury came down (to) you, *who* knows that he is having a short time.

Came to pass is the word of emphasis in this sentence. While Spiritual Israel is fleeing, this war occurred in heaven. The verb is past tense meaning to become.

Warred is past tense meaning Michael and his fellow angels battled against Satan.

Warred is past tense meaning Satan and his fellow angels fought back.

Revelation 12:8

They prevailed not is past tense meaning Satan and his angels were overcome by Michael and his angels.

Was found not is past tense in passive voice meaning Satan and his followers found not a place in heaven to roam.

Revelation 12:9

Was thrown is the word of emphasis in this sentence. This verb is past tense in passive voice, Joh 12:31: “Now **judgment** is of this world; now the prince of this world will be thrown out.” God threw out the ancient serpent where we first came to know God’s adversary in the Garden of Eden as a serpent, Ge 3:1: “Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?”

Was being called is present tense in passive voice participle translated with the use of substantive modifying the article “who” which refers to “serpent.” Other names this one is called are Devil and the Satan.

Was misleading is present tense participle translated with the use of substantive modifying the article “who” which refers to “Satan.” Many are deceived today thinking that their sins will be accepted into the kingdom of God, 1Co 6:9: “Or know ye not that unjust ones will not inherit *the* kingdom of God? Yes! **Stop being misled**; neither fornicators, nor idolaters, nor adulterers, nor abusers of themselves as women, nor abusers of themselves with men.” Whatsoever man is sowing, he will also reap, Ga 6:7. But we were all as sheep going astray, 1Pe 2:25: “For **ye were** as sheep *who* are going astray *are*, but ye are returned now (to) the shepherd and overseer of your souls.”

Revelation 12:10

I heard is the word of emphasis in this sentence. This verb is past tense. John has heard many things since the beginning of this Great Tribulation: voice like a trumpet, Re 4:1; voice of many angels, Re 5:11; noise of thunder, Re 6:1; an flying angel, Re 8:13; voice from the four horns, Re 9:13; thundering horsemen, Re 9:16; voice from heaven, Re 10:4; and now a loud voice from heaven.

The salvation and the power and the kingdom and the authority are four great blood-bought, heavenly freedoms. Salvation is found in the consummation of the person of Christ, 1Jo 3:2: “**Beloved** now we are children of God, and it was not yet manifested what we will be; but we know that if He should be manifested, we will be like Him, for we will see Him as He is.” Power is the strength of God, Isa 11:2: “And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;” Ps 110:2: “The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.” Jesus is king of kings. The kingdom of our God is not the kingdom of heaven which the church experienced, but here it the kingdom where peace and righteousness and freedom is on this earth, Re 11:15. The authority shows that Christ will take over the governmental rights from the present accuser Satan, Mt 28:18: “and Jesus came to *them and spoke* to them saying, all authority has been given to Me (in) heaven and (on) earth.”

Was accusing is present tense participle translated with the use of substantive modify the article “who” which relates to the accuser. Notice the double reference to accusing. Satan is speaking against believers as he did against Job, Job 1:6: “Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them;” and Joshua the high priest, Zec 3:1: “And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.”

Revelation 12:11

They themselves, is the word of emphasis in this sentence. This personal pronoun at the beginning of the Greek sentence and with the verb makes it more emphatic.

Overcame is past tense meaning these believers are victorious because Jesus has overcome the world, Joh 16:33: “I have spoken **these things** to you in order that ye might be having peace (in) Me. Ye are having tribulation (in) the world; but keep being of good courage, I Myself have overcome the world.” The

ground of Christ for our victory is found in the blood of the Lamb. This is not the means but the fact that Christ conquered Satan, Heb 2:18: “For **(in) which** He Himself has suffered *by* having been tempted, He is being able to help the ones who are being tempted.” The second ground fact is our personal faith in Christ. It not our testimony that overcomes Satan as our sanctification fails often, but the privilege of being children of God, Joh 1:12: “but as many as received Him He gave to them authority to become children of God, to the ones who were believing (on) His name.” Our heritage helps us in the protection against our accuser. As children of God, we cannot be possessed by the devil because the Holy Spirit resides in us. So it is the testimony of Jesus Christ that we profess, Re 1:9: “**I myself** John, your brother and partaker (in) the tribulation and kingdom and endurance (in) Christ Jesus, was (in) the island which is being called Patmos, (because of) the word of God and (because of) the testimony of Jesus Christ.”

They loved not is past tense meaning these overcomers did not put their own lives before loyalty to Christ, Joh 12:25: “**The one** who is loving his life (in) this world will lose it, and the one who is hating his life (in) this world will keep it (to) eternal life.” Php 1:20: “(according to) my earnest expectation and hope, that I will be ashamed (in) nothing, but (in) all boldness, as always, also now Christ will be manifested (in) my body whether (by) life or (by) death.”

Revelation 12:12

(Because of) this are the words of emphasis in this sentence. Because Satan was thrown out of heaven, we could have two reactions: first, rejoicing in the heavens; and secondly is woe to those on earth, but thankfully, it is only for a brief time (3 1/2 years). Satan knows that his time is short, so there will intensification of tribulation during this period.

Keep rejoicing is present tense imperative means the ones in heaven are rejoicing and they are exhorted to continue so.

Are tabernacling is present tense participle translated with the use of substantive modifying the article “the ones.” This verb means these ones are dwelling in heaven. Remember the multitude of tribulation saints in Re 7:9: “**(After) these things I saw**, and behold, *there was* a great crowd, which no one was being able to number (out of) every nation and tribes and peoples and tongues, *which* have stood (before) the throne and (before) the Lamb, *which* have been clothed with white robes, and palms (in) their hands.”

The earth and the sea are referring to the ones who are living on land and sea. TR adds: “to the ones who are inhabiting.”

Was having is present tense participle translated with the use of substantive modifying “the devil.” The devil is continuously possessing great anger.

Knows, is perfect tense participle translated with the use of substantive modifying “the devil.” The Greek verb “*oida*” always translates in present tense without linear. Many translations have put this use as cause but this is already in a causal phrase. This book has consistently translated participles as substantive and translating like the above participle (was having) would fit the author’s style. This verb means intellectual knowledge as Satan has never experienced having a short time before.

Revelation 12:13

In the second part of the interlude, the Spiritual Israel is described, then the introduction of the great red dragon. After this, we come to the birth of a male child. Following we see the dispersion of the Israelites. After this, there is war in heaven and Satan is cast out. Now Satan persecutes Israel.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

b. The Spiritual Israel, Re 12

vi. Satan persecuting Israel (Jacob's trouble), Re 12:13-17

13 And **when** the dragon saw that he was thrown (to) the earth, he persecuted the woman which brought forth the male *child*. 14 And two wings of the great eagle **were given** to the woman, in order that she might be flying (into) the wilderness (into) her place, how she is being nourished there a time, and times, and half a time, (from) *the* face of the serpent. 15 And the serpent **threw** water as a river (out of) his mouth after the woman, in order that he may make her *as one* carried away by a river. 16 And the earth **helped** the woman, and the earth opened its mouth, and swallowed up the river which the dragon threw (out of) his mouth. 17 And the dragon **was angry** (with) the woman, and went to make war (with) the rest of her seed, who were keeping the commandments of God, and were having the testimony of Jesus.

When is the word of emphasis in this sentence. This particle is "*ote*."

He persecuted is past tense meaning Satan pursued (like a swift runner) in a hostile manner. He will have religious persecution like no other, Mt 10:23: "But whenever **they should be persecuting** you (in) this city, keep fleeing (to) another: for verily I am saying to you, ye shall in no wise have completed the cities of Israel until the Son of man should come." Mt 23:34: "**(Because of) this**, behold, I Myself am sending (to) you prophets and wise *men* and scribes; and ye will kill and will crucify *some* (of) them, and ye will scourge (in) your assemblies *some* (of) them, and will persecute (from) city (to) city." Israel will now face persecution like never before which is Jacob's trouble, Jer 30:4-7: "And these *are* the words that the LORD spake concerning Israel and concerning Judah. For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it." Da 12:1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Mt 24:15-22: "Therefore whenever **ye should see** the abomination of desolation, which was spoken (by) Daniel the prophet; *who* stood (in) *the* holy place, let the one who is reading keep understanding, then the ones *who are* (in) Judea let them keep fleeing (to) the mountains; let the one *who is* (on) the housetop keep coming down to take anything (out of) his house; and let the one *who is* (in) the field return not back to take his garments. But **woe** to the ones who are having *child* (in) stomach and to the ones who are giving suck (in) those days. But **keep praying** in order that your flight may not be in winter, nor Sabbath. For **there will be** then great tribulation, such as not has been (from) *the* beginning of *the* world (until) now, it shall in no wise be. And **unless** those days were shortened, any flesh should not be saved, but (on account of) the chosen ones those days will be shortened."

Revelation 12:14

Two wings of the great eagle are referring to how Israel was spared from Egypt, Ex 19:4: "Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself." Now Israel will be spared from Satan. This deliverance is not by their own effort or ability, but God will deliver them by his grace.

Her place is the place of refuge as God prepared for it back in Re 12:6: "**And the woman** fled (into) the wilderness, where she is having there a place *which* has been prepared (of) God, in order that they might be nourishing her there a thousand *and* two hundred sixty days."

How she is being nourished is present tense in passive voice. This is the same verb as found in Re 12:6. There God supplied for Israel 1260 days and here 3 1/2 years which is the same. TR has "where" instead of "how."

Revelation 12:15

Threw is the word of emphasis in this sentence. This verb is past tense meaning Satan casted water out of his mouth. Since Israel has been cared for with food and shelter, Satan decided to drown them.

He may make is past tense subjunctive meaning the purpose of sending water is to drown these ones.

Carried away by a river is only found here in the NT. This word occurs in Egyptian papyri with reference to damage done by the Nile. This is a vivid picture how God opened up the Red Sea and drowned those who followed the Israelites. Now Satan is trying to do the same.

Revelation 12:16

Helped is the word of emphasis in this sentence. This verb is past tense meaning the earth brought aid to the Israelites.

Opened is past tense meaning the earth opened its mouth like an earthquake.

Swallowed is past tense meaning the earth devoured the water.

Revelation 12:17

Was angry is past tense in passive voice meaning the woman provoked wrath. Notice the change of names for Satan: Accuser, Re 12:10; devil, Re 12:12; dragon, Re 12:13; serpent, Re 12:15; dragon again, Re 12:16,17.

Went is past tense meaning Satan departed.

To make is past tense infinitive with the use of purpose. Satan's purpose is to prepare war with the rest of her seed.

Were keeping... were having both are present tense participle translated with the use of substantive modifying "seed." These ones are continuously loving God and their brethren and have called on the name of the Lord, Ro 10:9,13: "that if thou should confess (with) thy mouth *the* LORD Jesus, and should believe (in) thy heart that God raised Him (from among) *the* dead, thou will be saved; For **everyone** whoever should call on the name of *the* LORD, will be saved." They are continuously possessing this testimony of Jesus. TR adds: "Christ."

Revelation 13:1

The seventh messenger is revealed and heaven prepares for this last trumpet as part of the seventh seal. This small book is devoured by John as there are no more seals to open. The scroll is fully opened and now John is given another interlude like the first one between the sixth and seventh seal. This interlude begins with the state of the rebuilt temple, and then the introduction of the two witnesses. After the two witnesses were killed and they came back to life, the world first celebrated at their death, then they feared, and at last they became angry. Because of this, the messenger with the seventh trumpet blew his trumpet and great hail poured upon the earth. The next section of this interlude is the Spiritual Israel. Now we come to the beasts. Let us look at the first beast.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

c. The Beasts, Re 13

i. The first beast out of the sea, Re 13:1-10

1 **And I stood** (upon) the sand of the sea; **and I saw** (out of) the sea **a beast** *which* was rising, *which* was having seven heads and ten horns, and (on) its horns ten diadems, and (upon) its heads *the* name of slander. 2 And **that beast** which I saw was like to a leopard, and its feet as of a bear, and its mouth as *the* mouth of a lion *is*; and the dragon gave his power to it, and his throne, and great authority. 3 And **I saw** one of its heads as slain (to) death; and the wound of its death was healed: and there was wondered in the whole earth after the beast. 4 And **they worshipped** to the dragon, who had given authority to the beast; and they worshipped to the beast, saying, who *is* like to the beast? **Who** *is* being able to make war (with) it? 5 And a mouth *which* was speaking great things and slander **was given** to it; and authority was given to it to give war forty two months. 6 And **it opened** its mouth (for) slander (against) God, to slander His name, and His tabernacle, the ones who are tabernacling (in) heaven. 7 And **it was given** to it to make war (with) the saints, and to overcome them; and authority was given to it (over) every tribe, and people, and tongue, and nation; 8 and all the ones who are dwelling (on) the earth of whom the names have been not written (in) the book of life of the Lamb Who has been slain (from) *the* founding of *the* world will worship it. 9 **If** anyone is having an ear, let him hear. 10 **If** anyone is having captivity, is going under. **If** anyone will kill (with) *the* sword, it is necessary for him to be killed (with) *the* sword.

I stood is the word of emphasis in this sentence. This verb is past tense meaning John was placed on the sand of the sea. MSS has third person singular which would make Satan to be the one that stood instead of John.

I saw is past tense meaning John saw a beast rising out of the sea. This beast has been prophesied by Daniel. First Daniel saw four beasts came up from the sea which is the same here as location, Da 7:3: “And four great beasts came up from the sea, diverse one from another.”

Was rising is present tense participle translated with the use of substantive modifying “beast.” Notice this beast has no article meaning this beast is not a designated beast. This beast rose from the sea.

Was having is present tense participle translated with the use of substantive modifying “beast.” This beast is possessing seven heads and ten crowned horns. The seven heads are the same amount as his leader Satan, Re 12:3: “**And another sign was seen** (in) the heaven, and behold, a great red dragon, *who* was having seven heads and ten horns, and seven diadems (upon) his heads.” These heads are not hiding its purpose which is to blaspheme, Re 17:3: “**And he carried me away** (to) a wilderness (in) *the* spirit; **and I saw a woman** *who* was sitting (upon) a scarlet beast, *who* was being full of names of railing, *who* was having seven heads and ten horns.” Satan had his heads crowned to show his power. Satan used the ten horns (Roman Empire) to kill the Messiah. These crowns are passed down to the ten horns just like the fourth beast described by Daniel, Da 7:7: “After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.” Daniel’s interpretation describes these ten horns as ten kings and they will rule for 3 1/2 years, Da 7:24,25: “And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”

Revelation 13:2

That beast is the word of emphasis in this sentence. The article here demonstrates previous reference to the beast in the previous verse.

To a leopard means its appearance was like a leopard which is the third beast found in Da 7:6: “After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.”

Its feet as of a bear means this beast walks like a bear which is the second beast found in Da 7:5: “And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.”

Its mouth as mouth of a lion means this beast roars like a lion which is the first beast found in Da 7:4: “The first was like a lion, and had eagle’s wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given to it.” Notice the reverse order of Daniel’s four beasts.



Gave is past tense means Satan (dragon) supplied his power, throne and great authority to this beast. The beast is now Satan’s agent as Satan tried to give this to Jesus, Mt 4:9: “and is saying to Him, I will give all these things to Thee, if Thou should fall down *and* worship me.” Lu 4:6: “And the devil said to Him, I will give to Thee all this authority and their glory; for it has been delivered to me, and to whom if I should be wishing I am giving it.” Jesus acknowledged that God permitted Satan to rule the world, Joh 14:30: “I will speak **no** longer much (with) you; for the ruler of the world is coming, and he is having nothing (in) Me;” 16:11: “and (concerning) judgment, because the ruler of this world has been judged.” War is on! Many will say that this is the revival of the Roman Empire, but worse! In fact this beast is formed from all four specific Gentile empires.



Revelation 13:3

I saw is the word of emphasis in this sentence. This verb is past tense meaning John perceived one of its seven heads as mortally wounded. MSS does not have this verb.

Slain is perfect tense participle translated with the use of manner. This is rare case where a participle is not substantive because of the adverb “as.” This butchering was to the point that it died. The perfect tense is past action with abiding results. This is a picture of imitating the death of Christ, Re 5:6: “And I saw, (in) *the* midst of the throne and the four living creatures, and (in) *the* midst of the elders, a Lamb Who had stood as having been slain, Who was having seven horns and seven eyes, which are the seven Spirits of God *which* have been sent (into) all the earth.”

Was healed is past tense in passive voice meaning the stripe or heavy affliction was restored to health. Notice the singular here as Christ had many stripes, Isa 53:5: “But he was wounded for our transgressions, *he* was bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.” This restoration to health is a picture of imitating the resurrection.

Was wondered in the whole earth after the beast. The verb is past tense in passive voice meaning this fake resurrection marvelled the world to the point of admiration. TR adds a preposition “in” with the whole world.

Revelation 13:4

They worshipped is the word of emphasis in this sentence. The verb is past tense meaning the whole world gave homage to Satan. Notice the whole world went from admiration to the beast to complete reverence to the dragon, Da 11:36: “And the king shall do according to his will; and he shall exalt

himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.”

Had given is perfect tense participle translated with the use of substantive modifying the article “who” which refers to the dragon. TR has the dragon in accusative instead of dative case, and the article is in the nomination case and the verb “gave” is in the past tense.

They worshipped is past tense. Now they give their hearts to the beast even though only one of the seven heads appeared to die. The same is with the beast which TR has in accusative case instead of dative case, 2Th 2:4: “who is opposing and exalting himself (above) all *who* are called God or object of veneration, so that he shall sit down (in) the temple of God as God, *who* is setting forth himself that he is god.”

Like to the beast? There question is “who is similar to the beast?” This is a foolish question as we all know that this is counterfeit of the death and resurrection of Christ, Ex 15:11: “Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?” Ps 35:10: “All my bones shall say, LORD, who *is* like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?” 113:5: “Who *is* like unto the LORD our God, who dwelleth on high.”

Who is the word of emphasis in this sentence.

Is being able is present tense meaning this question is continuously asked of who is capable.

To make war is past tense infinitive with the use of completing the verb “is being able.” The whole world was retribution for all the harm and discomfort they received. And the whole world will believe that it is Israel’s fault and world-wide vengeance will be brought against the Jews. The world thought Hitler was evil, the dragon is worse, Re 12:17: “And the dragon **was angry** (with) the woman, and went to make war (with) the rest of her seed, who were keeping the commandments of God, and were having the testimony of Jesus.”

Revelation 13:5

Was speaking is present tense participle translated with the use of substantive modifying “mouth.” Notice this mouth does not have an article meaning it is not a specific mouth. This may mean the head which was wounded received this mouth and will speak great things and slander. This verb is different than “*lego*” which is to speak a language while here “*laleo*” is like childish babbling or to prattle which is foolish talking. This way this beast can speak like a Politian and promise many things and tear down his opposition. This is a picture of the little horn spoken by Daniel, Da 7:8,20,25: “I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things. And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows. And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”

Was given is the word of emphasis in this sentence. This verb is past tense in passive voice as the dragon gave the type of behavior to the beast.

Was given is past tense in passive voice. This verb is here again for emphasis. This time the dragon gave his authority to the beast to make war with Israel for 3 1/2 years, Re 12:17: “And the dragon **was angry** (with) the woman, and went to make war (with) the rest of her seed, who were keeping the commandments of God, and were having the testimony of Jesus.”

To give is past tense infinitive with the use of purpose. The purpose is to make war, Da 7:21: “I beheld, and the same horn made war with the saints, and prevailed against them.” The word “war” is not found in TR & MSS.

Revelation 13:6

It opened is the word of emphasis in this sentence. This verb is past tense and is the same verb when they were opening the seals.

To slander is past tense infinitive with the use of purpose, Da 7:25: “And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.” The scribes said that Jesus was blaspheming, Mt 9:3: “And **behold, some** of the scribes said (in) themselves, this *man* is blaspheming.” The high priest said the same, Mt 26:65: “**Then the high priest rent his garments**, saying, He blasphemed; why are we having anymore need of witnesses? **Behold**, ye now heard the blasphemy of Him.” They slandered our Lord when he was on the cross, Mt 27:39: “**But the ones** who are passing by were railing at Him, shaking their heads.” The name of God is being blasphemed among the Gentiles, Ro 2:24: “For **the name** of God is being blasphemed (through) you (among) the nations, according as it has been written.” James exhorts to stop blaspheming that worthy name, Jas 2:7: “**Are not they themselves blaspheming the good name** which was called (upon) you? Yes!” Jude exclaimed that false prophets are blaspheming dignities, Jude 1:8: “**Likewise** nevertheless also, these ones who are dreaming are defiling *the flesh*, and are setting aside lordship and are speaking evil of glories.”

Revelation 13:7

It was given is the word of emphasis in this sentence. This verb is past tense in passive voice and was used earlier in Re 13:5.

To make is past tense infinitive with the use of purpose of war. This infinitive was used in Re 12:17 13:5; and prophesied by Daniel, Da 7:21: “I beheld, and the same horn made war with the saints, and prevailed against them.”

To overcome is past tense infinitive with the use of purpose. The purpose is given not only to terrorize and afflict harm, but also to be victorious in this war.

(With) the saints. In Re 12:17: “And the dragon **was angry** (with) the woman, and went to make war (with) the rest of her seed, who were keeping the commandments of God, and were having the testimony of Jesus,” it says that it was to make war with the woman, and now it reveals that this woman was converted Israelites.

Was given is mentioned again and this time is not to make war, but to rule the rest of the world. TR does not have “and people.”

Revelation 13:8

Are dwelling is present tense participle translated with the use of substantive modifying the article “who” which refers to “all.” This “all” is not inclusive as it refers to people not objects. There is no way that this beast can know who is not written in the book of life. This “all” is in general use of individuals who profess not their allegiance to Christ.

Have been written is perfect tense in passive voice. The perfect tense is action in the past with abiding results.

Has been slain is perfect tense participle translated with the use of substantive modifying the article “who” which refers to “Lamb.” TR does not have the article. Notice that this verb was used of the beast, Re 13:3: “And **I saw** one of its heads as slain (to) death; and the wound of its death was healed: and there was wondered in the whole earth after the beast.”

Will worship is future tense meaning all the wicked will give their reverence to the beast.

Revelation 13:9

If is the word of emphasis in this sentence.

Let hear is past tense imperative. This exhortation is a warning that we need to learn to get out the Word now, because this terrible day is approaching, Re 1:3: “The one who is reading **is blessed**, and the ones who are hearing the words of the prophecy, and are keeping the things which have been written (in) it *are also blessed*; for the time *is near*.” This type of exhortation was used to each church, Re 2:11,17,29 3:3,6,13,20,22.

Revelation 13:10

If is the word of emphasis in this sentence. It is the same word as the previous sentence.

Is having is present tense meaning anyone who is being continuously held as prisoner of war. TR has “to gather” which would mean that if anyone is gathering or collected like they were picked up and put in prison. TR adds the preposition “into” with captivity.

Is going under is present tense meaning if any is captured, this one will be brought under the beast control.

If is the word of emphasis in this sentence. This is another conditional possibility.

Will kill is future tense meaning if anyone tries to stand up to the beast.

To be killed is past tense infinitive with the use of subject as the main verb is an impersonal verb “it is necessary.” Anyone who tries to defend themselves will be killed by the beast.

Revelation 13:11

The seventh messenger is revealed and heaven prepares for this last trumpet as part of the seventh seal. This small book is devoured by John as there are no more seals to open. The scroll is fully opened and now John is given another interlude like the first one between the sixth and seventh seal. This interlude begins with the state of the rebuilt temple, and then the introduction of the two witnesses. After the two witnesses were killed and they came back to life, the world first celebrated at their death, then they feared, and at last they became angry. Because of this, the messenger with the seventh trumpet blew his trumpet and great hail poured upon the earth. The next section of this interlude is the Spiritual Israel. Now we come to the beasts. After looking at the first beast, let us look at the second beast.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

c. The Beasts, Re 13

ii. The second beast out of the earth, Re 13:11-18

11 And **I saw** another beast *which* was rising (out of) the earth, and it was having two horns like to a lamb, and it was speaking as a dragon; 12 and it is doing all the authority of the first beast (before) it, and it was doing the earth and the ones who are dwelling (in) it in order that they may worship the first beast, of whom the wound of its death was healed. 13 And **it is doing** great signs, in order that even fire may be coming down (out of) the heaven (to) the earth (before) men. 14 And **it is misleading** the ones who are dwelling (on) the earth, (because of) the signs which it was given to it to do (before) the beast, saying to the ones who are dwelling (on) the earth, make an image to the beast, which is having the wound of the sword, and lived. 15 And **it was given** to it to give breath to the image of the beast, in order that also the image of the beast may speak, and may do as many as should not worship the image of the beast in order that they may be killed. 16 And **it is doing** all, the small and the great, and the rich and the poor, and the free and the bondmen, in order that it may give to them a mark (on) their right hand, or (on) their foreheads; 17 And **in order that** anyone might not being able to buy or to sell, except the one who was having the mark or the name of the beast, or the number of its name. 18 The wisdom is **here**. Let **the one** who is having the understanding count the number of the beast: for it is *the* number of man; and its number *is* six hundred sixty-six.

I saw is the word of emphasis in this sentence. This is the second vision of another beast.

Was rising is present tense participle translated with the use of substantive modifying “beast.” The first beast came up from the sea, but this one is rising out of the earth.

Was having is imperfect tense meaning this beast was possessing two horns like a lamb. This is strange to have horns for a young lamb and it is without ferocity like the first beast.



Was speaking is imperfect tense meaning this beast was babbling as a dragon. The dragon gave the first beast a mouth to babble great things and blasphemies, Re 13:5: “And a mouth *which* was speaking great things and slander **was given** to it; and authority was given to it to give war forty two months.” We know not how the dragon babbled, but without the article here, it could be that it is not referring to Satan. The vision here is to show that the appearance was an innocent lamb with babbling of a dragon. This shows weakness and innocence as a wolf in sheep’s clothing, Mt 7:15: “But **keep giving heed** (of) the false prophets, who are coming (to) you (in) raiment of sheep, but within they are rapacious wolves.”

Revelation 13:12

Is doing is present tense meaning the second beast is exercising the same as the first beast which is ruling.

Was doing is imperfect tense meaning it was causing all the people to do as before with the first beast. TR & MSS has present tense.

Are dwelling is present tense participle translated with the use of substantive modifying the article “the ones.”

They may worship is past tense subjunctive meaning the purpose is to worship the first beast. Some say that this is the son of perdition which Paul refers to in 2Th 2. But there, Paul says that this one wants worship, 2Th 2:4: “who is opposing and exalting himself (above) all *who* are called God or object of veneration, so that he shall sit down (in) the temple of God as God, *who* is setting forth himself that he is god.” John’s vision of this second beast is to offer only worship to the first beast. But this second beast is doing many miracles 2Th 2:9,10: “whose coming is (according to) *the* working of Satan (in) every power and signs and wonders of falsehood, and (in) every deceit of unrighteousness (in) the ones who are perishing, because they received not the love of the truth (for) they shall be saved.” So Paul was seeing both beasts as son of perdition.

Was healed is past tense in passive voice meaning the first beast had a fatal blow and it was now completely healed.

Revelation 13:13

It is doing is the word of emphasis in this sentence. This verb is present tense meaning this second beast is working continuously great miracles, Mt 24:24: “For false christs and false prophets **will arise**, and will give great signs and wonders, so as to mislead, if possible, even the chosen ones.”

Might be coming down is present tense subjunctive meaning the purpose is to show great wonders such as fire coming down from the sky to the earth and the world will see it. TR has to two verbs here: “might be doing” as present tense subjunctive and the infinitive in present tense “to be coming down.”

Revelation 13:14

It is misleading is the word of emphasis in this sentence. This verb is present tense meaning this second beast is continuously deceiving all the people on earth with his signs. This false prophet is giving all glory to the first beast. Notice this trilogy of Satan, the first beast and the second beast which are counterfeit of the Father, the Son and the Holy Spirit. The second beast reduplicated the work of the Holy Spirit as cloven tongues like as of fire, Ac 2:3: “and dividing tongues appeared to them as a fire, and each one sat (upon) them.” The Comforter also will bring glory to the Son, Joh 16:14: “**That One** will glorify Me, for He will receive (of) Mine, and will announce to you.”

Are dwelling is present tense participle translated with the use of substantive modifying the article “the ones.”

Was given is past tense in passive voice. This verb is repeated from what the first was given, Re 13:7: “And **it was given** to it to make war (with) the saints, and to overcome them; and authority was given to it (over) every tribe, and people, and tongue, and nation.”

To do is past tense infinitive with the use of purpose. These signs were given for the purpose to work miracles so the world will worship the first beast more, 2Co 11:14: “and *it* is not wonderful: for Satan himself is transforming himself (into) a messenger of light.”

Make is past tense imperative. This exhortation is to start making idols for the beast. Many today have their idols holding unto to the cross instead of worshipping the one who rose from the grave. Christ is no

more on the cross, but is sitting on the right hand of the Father. Many in that day will make an image to portrait the first beast, Re 9:20: “**And the rest** of the men who were not killed (by) these plagues, repented not even (of) the works of their hands, in order that they may not homage to the demons, and the golden and silver and brazen and stone and wooden idols, which are neither being able to be seeing, nor to be hearing, nor to be walking.”

Revelation 13:15

It was given is the word of emphasis in this sentence. The first beast was given to babble great things and blasphemies, to make war and rule the world, Re 13:5,6. The second beast was given power to do miracles to glorify this first beast. Now the image of the first beast was given life, 2Co 4:4: “(in) whom the god of this age blinded the thoughts of the unbelieving, (so as) the radiancy of the glad tidings of the glory of the Christ became not forth to them, Who is image of God.” Satan gave to the second beast so that this second beast was giving life to the image. We know that all idols are dead, but this deception was that all will believe a lie, 2Th 2:11: “and (on account of) this God will send to them a working of error, (for) *that* they believed the false *lie*.”

To give is past tense infinitive with the use of purpose meaning the purpose of the image is to bring life to this satanic worship, 1Co 10:20: “But *I am saying* **what** the nations are sacrificing, they are sacrificing to demons, and not to God; but I am not wishing *that* ye are becoming fellow-partakers with demons.”

May speak is past tense subjunctive meaning the purpose of the image is babbling also like the three others: Satan, the first beast and the second beast.

May do is past tense subjunctive meaning the second purpose of the image is cause all to worship the first beast.

Should not worship is past tense subjunctive meaning the condition of the image is to worship, but with the negation, it spells trouble.

May be killed is past tense subjunctive meaning the purpose of not following homage to the first beast is certain death.

Revelation 13:16

It is doing is the word of emphasis in this sentence. This verb is present tense meaning this second beast is causing all continuously to receive a mark. Notice the articles with small, great, rich, poor, free and bondmen making them all distinct but touching all classes.

May give is past tense subjunctive meaning the second beast is ordering all to receive a mark. Notice that this mark has no article meaning it is not defined in particular sense as long they receive it whether on their right hand or on their foreheads. They are branded with the number of the beast: 666. Notice in the next chapter the 144,000 are in heaven as they are sealed with the divine seal on their foreheads, Re 7:3: “saying, do not injure the earth, nor the sea, nor the trees, (until) which we should be sealing the bondmen of our God (on) their foreheads.”

Revelation 13:17

In order that is the word of emphasis in this sentence.

Might not being able is present tense subjunctive meaning the purpose of this mark is being continuously capable of doing commerce.

To buy... to sell both are past tense infinitive with the use of completing the verb “might being able.”

Was having is present tense participle translated with the use of substantive modifying the article “who.”

Mark... name... number all have articles meaning they are previous reference to the mark mentioned in the previous verse. The mark has the name and the number of the first beast. They are not distinct as there is not “*kai*” joining them here.

Revelation 13:18

Here is the word of emphasis in this sentence. This adverb modifies to the verb “is.”

Wisdom is repeated in Re 17:9: “Here *is* the mind which is having wisdom: the seven heads are seven mountains, where the woman is sitting (on) them;” to show what the seven heads is referring to the seven mountains, Eph 1:17: “in order that the God of our LORD Jesus Christ, the Father of glory, may give to you, *the* spirit of wisdom and revelation (in) *the* knowledge of Him.”

The one is the word of emphasis in this sentence.

Is having is present tense participle translated with the use of substantive modifying “the one.”

The understanding is using our capacity for spiritual truth. Many will see this number as only 666. But we need to recognize why Satan used this number. First, let us look at the facts: 6 is the number of man and it is repeated three times. Man was created on the sixth day and Satan tripled the number because of his trinity: dragon (Satan), the first beast and the second beast. But another possibility is from Bullinger: “Nebuchadnezzar’s Image was sixty cubits in height, and six cubits wide; and six instruments of music summoned its worshippers. The number 666 has, moreover, another remarkable property. It is marked by the triple concentration or essence of six, being the sum of all the numbers which make up the square of six. The square of six is 36; and, 1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9 + 10 + 11 + 12 + 13 + 14 + 15 + 16 + 17 + 18 + 19 + 20 + 21 + 22 + 23 + 24 + 25 + 26 + 27 + 28 + 29 + 30 + 31 + 32 + 33 + 34 + 35 + 36 = 666.”

Revelation 14:1

The seventh messenger is revealed and heaven prepares for this last trumpet as part of the seventh seal. This small book is devoured by John as there are no more seals to open. The scroll is fully opened and now John is given another interlude like the first one between the sixth and seventh seal. This interlude begins with the state of the rebuilt temple, and then the introduction of the two witnesses. After the two witnesses were killed and they came back to life, the world first celebrated at their death, then they feared, and at last they became angry. Because of this, the messenger with the seventh trumpet blew his trumpet and great hail poured upon the earth. The next section of this interlude is the Spiritual Israel. The third section of this interlude is the two beasts. Now we see the 144,000 in heaven with the Lamb as prophetic images for things to come. We first see the worship in heaven.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

d. Lamb and 144,000 in heaven with prophetic images, Re 14

i. Worship in heaven, Re 14:1-5

1 And I saw, and behold, *there were* the Lamb *Who* has stood (upon) the Mount of Sion, and (with) Him a hundred forty four thousand, *who* are having the name of His Father *which* have been written (on) their foreheads. 2 And I heard a sound (out of) the heaven as a sound of many waters, and as a sound of great thunder: and the sound which I heard as of harpers *who* were harping (with) their harps. 3 And **they are**

singing a new song (before) the throne, and (before) the four living creatures and the elders. And **no one** was being able to learn the song except the hundred forty four thousand, who have been purchased (from) the earth. 4 **These** are the ones who were not defiled (with) *the* women, for they are virgins: these are the ones who are following the Lamb wheresoever He should be going. **These** *who were* (from) Jesus were purchased (from among) the men as firstfruits *are* to God and to the Lamb: 5 and (in) their mouth lying was not found; for they are blameless.

I saw is the word of emphasis in this sentence. This verb is past tense and commonly used to describe his vision.

Has stood is perfect tense participle translated with the use of substantive modifying “Lamb.” This Lamb is Christ which is opposite to the lamb in Re 13:11: “And I saw another beast *which* was rising (out of) the earth, and it was having two horns like to a lamb, and it was speaking as a dragon.” The verb is perfect tense means action in the past with abiding results. Christ has established himself upon heavenly Jerusalem, Heb 12:22: “but ye have come to mount Sion, and *the* city of *the* living God, heavenly Jerusalem, and myriads of messengers.” Ga 4:26: “But **the** above Jerusalem, is free, which is mother of us all.”

Are having is present tense participle translated with the use of substantive modifying “144,000.” These ones are continuously possessing the name of God. They were branded to protect them until their mission was accomplished, Re 9:4: “and it was said to them in order that they may not injure the grass of the earth, nor any green thing, nor any tree, but the men who are not having the seal of God (on) their foreheads.” This means that their mission is completed and they are in heaven now with Christ.

Have been written is perfect tense in passive voice translated with the use of substantive modifying “name.” The followers of the devil are branded with the number “666,” while these ones were branded with God’s name.

Revelation 14:2

I heard is the word of emphasis in this sentence. This verb is past tense and used like “saw” to describe not only what John sees, but also what he hears in these visions. John heard a sound of many waters which is Christ’s voice, Re 1:15: “and His feet *were* like fine brass as having been glowed (in) a furnace; and His voice *was* as a voice of many waters *is*.” The second sound is like of great thunder which is the great multitude in heaven, Re 19:6: “And I heard as a sound of a great multitude, and as a sound of many waters, and as a sound of strong thunders, saying, hallelujah, for our LORD God the Almighty reigned.” If it was only a thunder, then it could be one of the four creatures, Re 6:1: “And I saw that the Lamb opened one (of) the seven seals, and I heard one (of) the four living creatures saying, as a voice of thunder *is saying*, keep coming and see.” The third sound is like those who are harping with harps. This sound may come from the 24 elders and the four living creatures, Re 5:8: “And when He took the book the four living creatures and the twenty four elders fell (before) the Lamb, each *is* having harps and golden bowls *which* is being full of incenses, which are the prayers of the saints.” This is a wonderful melody of this chorus of angels and believers in heaven. Since the 144,000 are there, why would they not join in? Some scholars say that they are not part of this!

Were harping is present tense participle translated with the use of substantive modifying “harpers.”

Revelation 14:3

They are singing is the word of emphasis in this sentence. Now the 144,000 are singing a new song. TR adds: “as.” Notice there is no article with this song, a well with “song” in Re 5:9: “and they are singing a new song, saying, Thou are worthy to take the book, and to open its seals; because Thou was slain and redeemed us to God (by) Thy blood, (out of) every tribe and tongue and people and nation.” So these are

two new songs. Back in Re 5:9, the 24 elders and the four living creatures were singing a new song. Now the 144,000 are singing before the throne, the four living creatures and 24 elders.

Was being able is present tense meaning only the 144,000 are being continuously capable.

To learn is past tense infinitive with the use of completing the verb “was being able.” Only the 144,000 could fully understand the grasp of God’s fury and at the same time God’s love as their mission was to spread the gospel in the time of this great tribulation, 2Co 12:4: “that he was caught away (to) Paradise, and heard unutterable sayings, which was not lawful to man to speak.”

Have been purchased is perfect tense participle translated with the use of substantive modifying the article “who,” which refers to 144,000. These 144,000 were bought by the blood of the Lamb, Re 5:9. And in this song, they referred to what we can relate to our redemption, but since only they can learn this new song, it has to be experiences only they can provide. Their new song is a testimony how gracious how Lord is among adversity as God protected them during their mission. Now their mission is over, they are not only bought by the blood, but also out of the earth, which is death that they were protected from, Joh 17:15: “I am **not** making request in order that Thou may take them (out of) the world, but in order that Thou may keep them (out of) the evil.”

Revelation 14:4

These, is the word of emphasis in this sentence. These refer to the 144,000.

Were not defiled is past tense in passive voice participle translated with the use of substantive modifying “the ones.” This verb means soiled through fornication. They kept themselves pure because during this time of great tribulation, the sin of fornication and all sexual sins were rampant. These 144,000 maintained their virginity not because it is wrong to find a wife, but their mission was brief and their business was to travel and spread the gospel.

Are following is present tense participle translated with the use of substantive modifying the article “the ones.” These 144,000 are continuously following Christ just as the disciples did, Mr 2:14: “And while He was passing on He saw Levi the son of Alphaeus who was sitting (at) the tax office, and he is saying to him, keep following Me. And he arose and followed Him.” 10:21: “And Jesus looked upon him and loved him, and said to him, one thing is lacking to thee: keep going, as much as thou are having sell and give to the poor, and thou will have treasure (in) heaven; and come, keep following Me, having taken the cross.” Joh 1:43: “**On the** morrow Jesus desired to go forth (into) Galilee, and He is finding Philip and is saying to him, keep following Me.” 21:19: “But He said this signifying by what death he will glorify God. And after He said **this** He is saying to him, keep following Me.” They followed Christ in suffering, 1Pe 2:21: “For ye are called (**unto**) **this**, because also Christ suffered (for) us, leaving for us an example in order that ye might be following after His steps.” Their mission is to remain true, 1Jo 2:6: “**The one** who is saying *that I am remaining (in) Him*, also himself so to be walking, even as He Himself walked.”

Should be going is present tense subjunctive meaning this condition of going continuously wherever Jesus wanted them to go.

These, again is the word of emphasis in this sentence.

Were purchased is past tense in passive voice meaning these 144,000 were bought by the blood of the Lamb as described in the previous verse. That time it mentioned out of the earth. Now these ones *who were* “from Jesus” (which TR does not include), were bought out from among men. All these people living during this terrible time, God took these 144,000 home as firstfruits, giving them priority to God and to Jesus.

Revelation 14:5

Was not found is past tense in passive voice meaning the 144,000 Israelite believers were not discovered once with a lying tongue. They always spoke the truth. This is very difficult as James warns us, Jas 1:26: “**If** anyone is seeming to be religious (among) you, *and* is not bridling his tongue, but is deceiving his heart, the religion of this one *is* vain.” 3:5,6,8: “**Thus** also the tongue is a little member, and boasting great things. **Behold**, how large a wood *the* little fire is kindling! And that tongue *is* a fire, the world of unrighteousness. **Thus** that tongue is being set (in) our members, which is defiling the whole body both *which* is setting on fire the course of nature, and is being set on fire (by) Gehenna; but no one is being able to subdue the tongue; *it is* an unrestrainable evil, full of death-bringing poison.”

They are, is present tense of the verb “to be.” No one can find fault with these 144,000. TR adds: (before) the throne of God. Have you noticed so far with the variant readings from Textus Receptus that it does not change the context in any of these readings?

Revelation 14:6

The seventh messenger is revealed and heaven prepares for this last trumpet as part of the seventh seal. This small book is devoured by John as there are no more seals to open. The scroll is fully opened and now John is given another interlude like the first one between the sixth and seventh seal. This interlude begins with the state of the rebuilt temple, and then the introduction of the two witnesses. After the two witnesses were killed and they came back to life, the world first celebrated at their death, then they feared, and at last they became angry. Because of this, the messenger with the seventh trumpet blew his trumpet and great hail poured upon the earth. The next section of this interlude is the Spiritual Israel. The third section of this interlude is the beasts. Now we see the 144,000 in heaven with the lamb as prophetic images for things to come. We first see the worship in heaven. After this, a messenger is preaching the gospel.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

d. Lamb and 144,000 in heaven with prophetic images, Re 14

ii. First angel preaching good news to come, Re 14:6-7

6 **And I saw messenger** *who* was flying (in) mid-heaven, *who* was having *the* everlasting glad tidings to announce to the ones who were dwelling (on) the earth, and every nation and tribe and tongue and people, 7 saying (with) a loud sound, fear God, and give to Him glory, because the hour of His judgment came and worship the One Who has made the heaven and the earth and the sea and fountains of waters.

I saw is past tense meaning John perceived again what God gave him in the vision and wrote what God intended.

Messenger is angel as the Greek word is *angelos* and angel is transliteration of this Greek word. TR adds: “another.” For each angel, there is another turn of drama.

Was flying is present tense participle translated with the use of substantive modifying “messenger.”

(In) mid-heaven means our sky.

Was having is present tense participle translated with the use of substantive modifying again “messenger.” This messenger is continuously possessing an eternal Gospel. This Gospel was spoken

about earlier in Re 10:7: “but (in) the days of the voice of the seventh messenger, whenever he should be about to be sounding *the* trumpet, also the mystery of God should be completed, as he did announce the glad tidings to his bondmen the prophets.” Notice there is no article here with Gospel, so it is not “the Gospel,” but merely a proclamation of God’s eternal purpose which is now coming to an end. In the next verse, the angel will proclaim this everlasting glad tidings (good news) that judgment is coming and now worship the true and living God, not the idol of the first beast which the second beast exhorts them to do. God gives hope right to the end. Remember, this is prophetic message of the judgment to come. You might say that this is another Gospel, Ga 1:6: “**I am wondering** that thus quickly ye are being changed (from) the One Who called you (in) grace of Christ, (to) a different glad tidings.” This is still the grace of God that they turn from their sins and give God the glory instead of this idol. This message is still accepting what Christ did on the cross. It is not through works, but putting their faith in God instead of what they are giving in that day.

To announce is past tense with the use of result. The result of this good news is to proclaim to everyone.

Were dwelling is present tense participle translated with the use of substantive modifying the article “who,” which refers to “the ones.” This good news is for Jew and Gentile alike.

Revelation 14:7

(With) a loud sound was used back in Re 1:10 5:2,12 6:10 7:2,10 8:13 10:3 11:12,15 12:10. This is the common way to be heard. The old saying is “speak up so you may be heard.”

Fear is past tense imperative meaning these ones are fearing the devil, the beast and his false prophet (second beast). They need to start fearing God. One of the malefactors rebuked the other malefactor and asked if he feared God, Lu 23:40: “And after the other answered he was rebuking him, saying, are thou thyself not even fearing God, that thou art (under) the same judgment? Yes!” This one asked Jesus to remember him when Jesus goes into his kingdom, and Jesus replied that this one will be with our Lord in paradise, Lu 23:42,43: “And he was saying to Jesus, remember me, LORD, whenever Thou should come (in) Thy kingdom. And Jesus said to him, verily I am saying to thee, thou wilt be today (with) Me (in) Paradise.” We think of the Gospel as the death, burial and resurrection of Christ, which is true, but the eternal gospel is always to fear God and give glory to him. After the fall, Adam and children only knew of the promise of a Redeemer, Ge 3:15: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” They needed to put their faith in this promise and give God the glory for what he shall do.

Give is past tense imperative meaning these ones also needed to stop giving glory to this imposter, the beast, and start putting their faith in the Living God, not this dead idol. All majesty belongs only to the Almighty God. They need to praise the only true God.

Came is past tense meaning the hour of God judgment passed. This is prophetic message of this hour. This fulfillment is announced again at the fall of the great city Babylon, Re 18:10: “*while* they were standing (from) afar (on account of) the fear of her torment, saying, woe, woe, the great city, Babylon, the strong city! For thy judgment came in one hour.” The Day of Judgment is the Great White Throne Judgment, Re 20:12: “**And I saw the dead**, the small and the great, *who* were standing (before) God, and books were opened; and another book was opened, which is of life and the dead were judged (out of) the things which had been written (in) the books (according to) their works.” This is the hour of judgment where these ones need to make up their minds whether to continue on their path of destruction or turn to the Almighty God of heaven.

Worship is past tense imperative meaning this is another exhortation for them to put their allegiance towards God instead of this dead idol. Will they bow down to an image created by hands or the Creator? Ro 1:25: “who changed the truth of God (into) the falsehood, revered and served the created thing (beyond) the One Who has created *it*, Who is blessed (to) the ages. Amen.”

Has made is past tense participle translated with the use of substantive modifying the article “who,” which refers to “the One.” This angel is asking the pagan world to worship God the Creator, Ac 14:15: “and saying, men, why are ye doing these things? Also **we** ourselves are men of like feelings with you, preaching to you (from) these vanities to turn (to) God the Living God, Who made the heaven and the earth and the sea and all the things (in) them;” Col 1:16: “because all things were created (by) Him, the things (in) the heavens and the things (upon) the earth, the visible and the invisible, whether thrones, or lordships or principalities or authorities: all things have been created (by) Him and (for) Him.”

Revelation 14:8

The seventh messenger is revealed and heaven prepares for this last trumpet as part of the seventh seal. This small book is devoured by John as there are no more seals to open. The scroll is fully opened and now John is given another interlude like the first one between the sixth and seventh seal. This interlude begins with the state of the rebuilt temple, and then the introduction of the two witnesses. After the two witnesses were killed and they came back to life, the world first celebrated at their death, then they feared, and at last they became angry. Because of this, the messenger with the seventh trumpet blew his trumpet and great hail poured upon the earth. The next section of this interlude is the Spiritual Israel. The third section of this interlude is the beasts. Now we see the 144,000 in heaven with the lamb as prophetic images for things to come. We first see the worship in heaven. After this, a messenger is preaching the gospel. Then another messenger is preaching the fall of Babylon.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

d. Lamb and 144,000 in heaven with prophetic images, Re 14

iii. Second angel preaching the fall of Babylon to come, Re 14:8

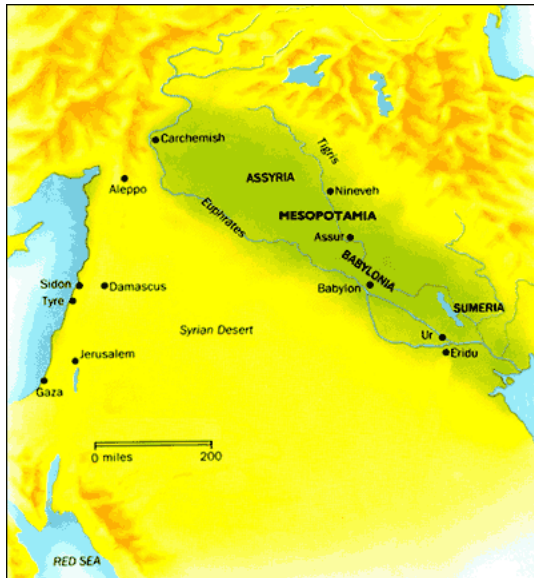
8 And **another messenger** followed, saying, Babylon the great city fell, because she has given to drink to all nations (out of) the wine of the fury of her fornication.

Another messenger, are the words of emphasis in this sentence.

Followed is past tense meaning right after the first angel, the second angel spoke.

Fell is past tense meaning this great city Babylon perished. This event will occur in Re 18. This city has come to an end, Jer 51:8: “Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.”

Has given to drink is perfect tense meaning this city has saturated the minds of the entire world with her deceitfulness and wickedness, Jer 51:7: “Babylon *hath been* a golden cup in the LORD’S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.” Some say that Babylon is Rome, but did Jeremiah think of the city which he knew as Babylon (earlier known as Babel, Ge 11) as Rome? And others think it is that city, which today is near Baghdad.



Revelation 14:9

The seventh messenger is revealed and heaven prepares for this last trumpet as part of the seventh seal. This small book is devoured by John as there are no more seals to open. The scroll is fully opened and now John is given another interlude like the first one between the sixth and seventh seal. This interlude begins with the state of the rebuilt temple, and then the introduction of the two witnesses. After the two witnesses were killed and they came back to life, the world first celebrated at their death, then they feared, and at last they became angry. Because of this, the messenger with the seventh trumpet blew his trumpet and great hail poured upon the earth. The next section of this interlude is the Spiritual Israel. The third section of this interlude is the beasts. Now we see the 144,000 in heaven with the lamb as prophetic images for things to come. We first see the worship in heaven. After this, a messenger is preaching the gospel. Another messenger is preaching the fall of Babylon. Then a third messenger preached wrath.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

d. Lamb and 144,000 in heaven with prophetic images, Re 14

iv. Third angel preaching wrath to come, Re 14:9-12

9 And **another third messenger** followed them, saying (with) a loud sound, if anyone is worshipping the beast and its image, and is receiving the mark (on) his forehead or (upon) his hand, 10 he Himself also will drink (of) the wine of the fury of God which has been mixed undiluted (in) the cup of His wrath, and he will be tormented (in) fire and brimstone, (before) the holy messengers, and (before) the Lamb. 11 And **the smoke** of their torment is going up (to) ages of ages, and the ones who are worshipping the beast and its image are not having rest day and night, and if anyone is receiving the mark of its name. 12 **Here** is the endurance of the saints, here *are* the ones who are keeping the commandments of God and the faith of Jesus.

Another third messenger are the words of emphasis in this sentence.

Followed is past tense and the same as the previous verse. This third angel followed right after the second angel and spoke with a loud sound like the first angel. Notice the second angel does not have this saying.

Is worshipping is present tense meaning anyone is worshipping continuously the beast and its image. Notice an article with each meaning the beast and its image are distinct. This shows that those who are worshipping the idol, they are thinking of the beast.

Is receiving is present tense meaning anyone is taking continuously (voluntarily) the mark. They were not forced, but accepted this branding. These two are based on a condition.

Revelation 14:10

He himself will also drink is future tense meaning this one who is worshipping and receiving what the beast offers will drink in a figurative use as drinking the cup of suffering eternal torment. Also means the second angel proclaimed that Babylon fell and this city will face this wrath, Re 16:17-19. Notice the personal pronoun with the verb makes it emphatic.

The wine of the fury is the same rendering in Re 16:19: “And the great city **came to pass** (into) three parts; and the cities of the nations fell; and the great Babylon was remembered (before) God, to give to her the cup of the wine of the fury of His wrath.” 19:15: “And a sharp two-edged sword is going forth **(out of) His mouth**, in order that He may smite the nations (with) it; and He Himself will shepherd them (with) an iron rod; and He Himself is treading the press of the wine of the fury and of the wrath of God the Almighty.” Both are the wrath of the anger of God. Throughout the ages, God held back his fury, now this heat of anger is being turned loose, Ps 75:8: “For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*.”

Has been mixed is perfect tense in passive voice translated with the use of substantive modifying the article “which,” which is referring to wine. The content of this mingling is undiluted. This adjective means pure in the mixture. There is only righteous judgment here as God is not a respecter of persons, Ac 10:34: “And Peter **opened** his mouth *and* said, (of) a truth I am perceiving that God is not a respecter of persons.”

Will be tormented is future tense meaning this eternal punishment is torture and distress with fire and burning of coals, Re 19:20: “And the beast **was taken**, and the false prophet who has done the signs (before) him *was also taken*, (in) which he misled the ones who have received the mark of the beast, and the ones who were doing homage to his image. The two were cast **alive** (into) the lake of fire which was burning (with) brimstone;” 20:10: “and the devil who was misleading them was thrown (into) the lake of fire and of brimstone, and where the beast and the false prophet *are*; and they will be tormented day and night (for) the ages of the ages.” 21:8: “but to the fearful and unbelieving, and sinners and abominable ones, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *is* (in) the lake which is burning with fire and brimstone; which *is the* second death.” This is what we call hell. Notice hell is visible to Christ and the holy angels, but it is not visible to the 24 elders. So the saved will not have to witness their loved ones in that terrible place. This place is not new theology, but has been known since Sodom and Gomorrah, Ge 19:24: “Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;” Jude 1:7: “as Sodom and Gomorrah, and the cities (around) them, in like manner with them, *who* have given themselves to fornication and have gone (after) other flesh, are being set forth for themselves as an example, *while* they are undergoing the penalty of eternal fire;” and prophesied by Isaiah and Ezekiel, Isa 30:33: “For Tophet *is* ordained of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.” Eze 38:22: “And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.” Jesus warned about this place, Mt 25:41: “**Then** He will say also to the ones (on) *the* left, keep going (from) Me, the cursed, (into) the eternal fire, which has been prepared for the devil and his messengers.” Mr 9:46: “where their worm is not dying, and the fire is not being quenched.”

Revelation 14:11

The smoke is the word of emphasis in this sentence. The burning flesh is torture enough as it is causing smoke. This torment is referenced to birth pangs, Re 12:2: “and she *who* is being (with) child was crying *who* is being in travail, and *who* is being in pain to bring forth.” Another reference is a boat battered (tossed) by the waves, Mt 14:24: “But **the ship** was now in *the* midst of the sea, being tossed (by) the waves, for the wind was contrary.” We know when our flesh gets burnt, it is the worst pain.

Is going up is present tense meaning they must endure for eternity. What a warning!

Are worshipping is present tense participle translated with the use of substantive modifying the article “the ones.”

Are having is present tense meaning these ones are not possessing rest. They are not having any intermission from their torments.

Is receiving is present tense meaning the repeat Re 14:9.

Revelation 14:12

Here is the word of emphasis in this sentence. This is the punch line for the previous verses as those will not stop worshipping the beast and will face eternal torment. What foolishness! Ro 1:22: “*because* they were professing to be wise they became fools.” Their fate of these followers are certain if they continue to do so. So here is the opposite that we see in the saints.

The endurance is our patience or perseverance. Our loyalty in faith even though we pass through great trials and sufferings, Ro 2:7: “**To the ones** (with) endurance in good work, are seeking glory and honor and incorruptibility, eternal life.” 5:3: “And **not** only so, but also we are boasting (in) tribulations, *because* we know that this tribulation is working out endurance,” 15:4: “For **as many things as** were written before, they were written before (for) our instruction, in order that we might have the hope (through) the endurance and (through) the encouragement of the scriptures.” 2Th 3:5: “But may **the LORD** direct your hearts (into) the love of God, and (to) the patient waiting for Christ.” Jas 1:3,4: “*because* ye are knowing that the proving of your faith is working out endurance. But let that endurance keep having its perfect work, in order that ye might be perfect and complete, (in) lacking nothing.”

Are keeping is present tense participle translated with the use of substantive modifying the article “the ones.” These ones are continuously keeping the royal commandments and belief in Jesus, 1Jo 3:24: “And the one who is keeping His commandments, is abiding (in) Him, and He Himself (in) Him; and we are knowing (by) this that He is abiding (in) us, (by) the Spirit which He gave to us.” 5:2: “We are knowing (by) this, that we are loving the children of God, whenever we are loving God and should be keeping His commandments.”

Revelation 14:13

The seventh messenger is revealed and heaven prepares for this last trumpet as part of the seventh seal. This small book is devoured by John as there are no more seals to open. The scroll is fully opened and now John is given another interlude like the first one between the sixth and seventh seal. This interlude begins with the state of the rebuilt temple, and then the introduction of the two witnesses. After the two witnesses were killed and they came back to life, the world first celebrated at their death, then they feared, and at last they became angry. Because of this, the messenger with the seventh trumpet blew his trumpet and great hail poured upon the earth. The next section of this interlude is the Spiritual Israel. The third section of this interlude is the beasts. Now we see the 144,000 in heaven with the lamb as prophetic images for things to come. We first see the worship in heaven. We first see the worship in heaven. After

this, a messenger is preaching the gospel. Another messenger is preaching the fall of Babylon. Then a third messenger preached wrath. Finally, a great harvest is foretold.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

1. Interlude, Re 11-14

d. Lamb and 144,000 in heaven with prophetic images, Re 14

v. The great harvest to come, Re 14:13-20

13 And I heard a sound (out of) the heaven, saying to me, write, the dead who are dying henceforth (in) *the LORD are* blessed, yea, the spirit is saying, in order that they may rest (from) their labours; and their works are following (with) them. 14 And I saw, and behold, *there were* a white cloud, and *one* like *the* son of man *who* was sitting (upon) the cloud, *who* was having (on) his head a golden crown, and (in) his hand a sharp sickle. 15 And **another messenger** came out (of) the temple, crying (with) loud sound to the one who was sitting (on) the cloud, send that sickle of yours and reap; because the hour came to thee to reap, because the harvest of the earth dried up. 16 And the one who was sitting (upon) the cloud **put forth** his sickle (upon) the earth, and the earth was reaped. 17 And **another messenger** came (out of) the temple which *is* (in) the heaven, he also *who* was having a sharp sickle. 18 And **another messenger** came (out of) the altar, *who* was having authority (over) the fire, and he called with a loud cry to the one who was having the sharp sickle, saying, send thy sharp sickle, and gather the bunches of the earth; because her grapes flourished. 19 And the messenger **put forth** his sickle (to) the earth, and gathered the vine of the earth, and threw (into) the great winepress of the fury of God; 20 and the winepress was trodden outside of the city, and blood came forth (out of) the winepress (as far as) the bits of the horses, (from) a thousand six hundred furlongs.

I heard is the word of emphasis in this sentence. This verb is past tense and it commonly used by John to record what he saw and heard during these visions. This time John heard a sound. It does not say who is delivering this message. Most like it is God, Mt 3:17: “And behold, **a voice** (out of) the heavens, *which* is saying, this is My beloved Son, (in) Whom I took preference.”

Write is past tense imperative meaning John needed to start writing this message. The message in this harvest will be fulfilled in Re 19:15,17,20: “And a sharp two-edged sword is going forth (**out of**) **His mouth**, in order that He may smite the nations (with) it; and He Himself will shepherd them (with) an iron rod; and He Himself is treading the press of the wine of the fury and of the wrath of God the Almighty. And I saw one messenger *who* was standing (in) the sun; and he cried with a loud sound, saying to all the birds which are flying (in) mid heaven, keep coming and keep gathering yourselves (to) the supper of the great God. And the beast **was taken**, and the false prophet who has done the signs (before) him *was also taken*, (in) which he misled the ones who have received the mark of the beast, and the ones who were doing homage to his image. The two were cast **alive** (into) the lake of fire which was burning (with) brimstone.”

Are dying is present tense participle translated with the use of substantive modifying “the dead.” The adverb with this verb is “henceforth” meaning from now. This message means the ones who are dying continuously from this point of time are blessed. This message is only for those who will face death because of their testimony in the Lord. They are well view with high regard. Some think blessed means happy but actually it means well looked upon, Ec 4:1,2: “So I returned, and considered all the oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the side of their oppressors *there was* power; but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive.”

Is saying is present tense meaning now the spirit is speaking while before it was an unknown voice. The spirit here is the Holy Spirit testifying on behalf of the latter tribulation saints.

They may rest is past tense subjunctive meaning the purpose of their death is that these latter tribulation saints will find their rest from all this terror and affliction from Satan and his cohorts, Isa 57:1,2: "The righteous perisheth, and no man layeth *it* to heart: and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come*. He shall enter into peace: they shall rest in their beds, *each one* walking in his uprightness." MSS has future tense indicative instead of past tense subjunctive. With the "*ina*" clause, it makes more sense to have subjunctive mood.

Are following is present tense meaning their testimonies are travelling with them, Heb 4:11: "Therefore **let us be diligent** to enter (into) that rest, lest anyone may fall (after) the same example of disobedience." 1Co 15:58: "So that, my brethren, **keep becoming firm**, immovable, abounding always (in) the work of the LORD, *because* ye know that your toil is not void (in) *the* LORD."

Revelation 14:14

I saw is the word of emphasis in this sentence. This verb is past tense and used frequently to describe what John saw in these visions. Behold here is to grab our attention.

Was sitting is present tense participle translated with the use of substantive modifying "son." This saying is used back in Re 1:13: "and (in) *the* midst of the seven lampstands *One* like Son of man, *Who* had clothed in for Himself *a garment* reaching to the feet, and *Who* had been girded about with a golden girdle (at) the breasts:" where it described our glorified Saviour Jesus Christ. Jesus was referred to the son of man during his walk on earth, Mt 8:20 9:6 10:23 11:19 12:8,32,40 13:37,41 16:13,27,28 17:9,12,22 18:11 19:28 20:18,28 23:27,30,37; 25:31 26:2,24,45,64. That is just the Gospel of Matthew! He was sitting on a brilliant cloud which was so white like at the transfiguration.

Was having is present tense participle translated with the use of substantive modifying "son." Christ is continuously possessing golden crown on his head. Just as the 24 elders having golden wreaths, Re 4:4: "**And around** the throne *were twenty four thrones, and I saw* (on) the thrones *twenty four elders who* were sitting, *who* had been clothed (in) white garments; and *they had* golden crowns (on) their heads;" Christ is King of kings and Lord of lords, 1Ti 6:15: "which in its own time the blessed **and only Ruler**, the King of the ones who are being kings and LORD of the ones who are being lords **will show**," Re 17:14: "**These ones** will make war (with) the Lamb, and the Lamb will overcome them; because He is LORD of LORDS and King of Kings: and these ones *who are* (with) Him, *are* called, and chosen, and faithful." 19:16: "And **He is having** (upon) *His* garment and (upon) *His thigh the* name *which* has been written, King of kings and LORD of Lords."

A sharp sickle (in) his hand means a pruning-hook, Mr 4:29: "And whenever the fruit **should be offered itself**, he is sending immediately the sickle, for the harvest has come." Christ is come for reaping this time, Heb 9:28: "thus *after* Christ once was offered for to bear *the* sins of many, He will appear (out of) a second time to the ones who are awaiting Him (apart from) sin (for) salvation." The priesthood of Christ is the chief idea in Re 1:18: "and the Living *One*, and I became dead, and behold I am alive (to) the ages of the ages; amen; and I am having the keys of the Hades and of the death;" now Christ is the true ruler.

Revelation 14:15

Another messenger are the words of emphasis in this sentence. This is a different angel as the three found earlier in Re 14:9.

Came out is past tense meaning this angel came out of the heavenly temple.

Crying is present tense participle with the use of manner. Before it was normally “saying,” but here it is crying out aloud, Re 6:10 7:2,10 10:3 12:2. This angel was crying out with a loud voice to Christ.

Was sitting is present tense participle translated with the use of substantive modifying “to the one.” This is referring to the previous verse.

Send and reap both are past tense imperative meaning this angel is exhorting Christ to start the harvest. Christ was holding in his hand this sharp sickle in the previous verse. The article with sickle is the use of previous reference.

Came is past tense meaning harvest time has arrived. The hour is prophesied by Jeremiah, Jer 51:33: “For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon *is* like a threshingfloor, *it is* time to thresh her: yet a little while, and the time of her harvest shall come;” by Joel, Joe 3:13: “Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great;” and by Jesus, Mt 13:30,39: “**Suffer** both to be growing together (until) the harvest; and I will say to the harvest men (in) *the* time of the harvest, gather first the darnel, and bind them (into) bundles (to) burn them; but bring together the wheat (into) my granary, and the devil is that enemy who sowed them; and *the* completion of the age is that harvest, and the messengers are *the* harvest men.” This shows it is the end of the world.

Dried up is past tense meaning there are no more to be saved, 1Th 2:16: “are forbidding us to speak to the Gentiles in order that they may be saved, (for) they would fill up their sins always; but the wrath is come (upon) them (to) *the* uttermost.” The harvest is overdue as it is over-ripe. Those who are left have committed the unpardonable sin as they hardened their hearts that the seed of God will not penetrate, Mt 12:31: “**(Because of) this** I am saying to you, every sin and blasphemy will be forgiven to men; but the blasphemy of the Spirit will not be forgiven to men.”

Revelation 14:16

Was sitting is present tense participle translated with the use of substantive modifying the article “that one.” The article is used as previous reference to Christ in the previous verse.

Put forth is the word of emphasis in this sentence. This verb is past tense meaning Christ thrust his sickle upon the earth, Mt 10:34: “Do **not** think that I came to place peace (on) the earth: I came not to place peace, but a sword.”

Was reaped is past tense in passive voice meaning Christ reaped this harvest. At the time of Christ’s first coming, Jesus told his disciples that the harvest is great, Mt 9:37: “**Then He is saying** to His disciples, indeed the harvest *is* great, but the workmen *are* few.” Now it is time for harvesting.

Revelation 14:17

Another messenger are the words of emphasis in this sentence. This is the second angel as part of this harvest.

Came is past tense which is the same verb as the first angel who came out of the temple, and so did this one, Re 14:15. Notice it was mentioned in the notes that this temple is in heaven because it is mentioned so here.

Was having is present tense participle translated with the use of substantive modifying the personal pronoun “he.” The first angel was proclaiming the beginning of the harvest, but this one is possessing a sharp sickle. These angels are harvest men, Mt 13:39,41,49: “and the devil is that enemy who sowed them; and *the* completion of the age is that harvest, and the messengers are *the* harvest men. The Son of

man **will send forth** His messengers, and they will gather (out of) His kingdom all the offences and the ones who are practicing lawlessness. Thus **it will be** (in) the completion of the age: the messengers will go out, and will separate the wicked (from) *the* midst of the righteous.”

Revelation 14:18

Another messenger are the words of emphasis in this sentence. This is the third angel participating in this harvest.

Came is past tense which is the same verb and tense as the first two angels. The first two angels came out of the temple, but this angel came out of the altar.

Was having is present tense participle translated with the use of substantive modifying “messenger.” This messenger is continuously possessing authority over the fire, Isa 6:6: “Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar.” The fire is a token of God’s judgment for destruction, Eze 10:2: “And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight.” The tares are burned in the fire, Mt 13:40: “Therefore **as** the darnel is being gathered, and is being burned in fire, thus it will be (in) the completion of this age.”

He called is past tense meaning this third angel summoned the second angel with a loud cry.

Send is past tense imperative meaning the second angel is now participating in this harvest like Christ in Re 14:16.

Gather is past tense imperative meaning the second angel is not only harvesting but also started to gather the cluster of grapes. This angel is taking the wheat from the tares, Mt 13:25-30: “but (while) the men were sleeping his enemy came and sowed darnel (in) *the* midst of the wheat, and went away. And **when** the blade sprouted and produced fruit, then also the darnel appeared. And the bondmen of the master of the house **came to him and** said to him, Sir, sow thou not good seed (in) thy field? Yes! Therefore **whence** is it having *the* darnel? And **that one** was saying to them, a man, an enemy, did this. And **the bondmen** said to him, therefore are thou willing *that* we should go forth *and* we should gather them? But **that one** was saying, No! Lest *while* ye are gathering the darnel, ye shall uproot the wheat (with) them. **Suffer** both to be growing together (until) the harvest; and I will say to the harvest men (in) *the* time of the harvest, gather first the darnel, and bind them (into) bundles (to) burn them; but bring together the wheat (into) my granary.”

Flourished is past tense meaning the grapes have come to maturity. The root word for grape is crown. This means that the crowns of our Lord are his children. His children are the good seed, Mt 13:38: “and the world is that field; and the sons of the kingdom are these, the good seed; but the sons of the evil *one* are that darnel.”

Revelation 14:19

Put forth is the word of emphasis in this sentence. This verb is past tense meaning this second angel is doing exactly as the third angel exhorted him to do.

Gathered is past tense meaning this third angel gathered the vine, not the grapes. The vine is the root of the problem. This is a collective picture of the enemies of Christ.

Threw is past tense meaning this third angel did three actions: put forth, gathered and then cast this vine into the great vat or press, Mr 12:1: “**And He began** to say to them (in) metaphors, a man planted a vineyard, and placed about *it* a fence, and dug a wine-vat, and built a tower, and leased it out for himself

to tenant farmers, and left the country.” Isa 5:2: “And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.” This is prophetic image of God’s divine judgment, Re 19:15,17,20: “And a sharp two-edged sword is going forth **(out of) His mouth**, in order that He may smite the nations (with) it; and He Himself will shepherd them (with) an iron rod; and He Himself is treading the press of the wine of the fury and of the wrath of God the Almighty. And I saw one messenger *who* was standing (in) the sun; and he cried with a loud sound, saying to all the birds which are flying (in) mid heaven, keep coming and keep gathering yourselves (to) the supper of the great God. And the beast **was taken**, and the false prophet who has done the signs (before) him *was also taken*, (in) which he misled the ones who have received the mark of the beast, and the ones who were doing homage to his image. The two were cast **alive** (into) the lake of fire which was burning (with) brimstone.”

Revelation 14:20

Was trodden is past tense meaning the vine was crushed outside of the city. As Jesus was crucified outside the city, so will the wicked, Heb 13:12: “Wherefore also **Jesus**, in order that He may sanctify (by) His own blood the people, suffered (outside) the gate.” In the Old Testament, it is called the valley of Jehoshaphat, Joe 3:12: “Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.” Zec 14:4: “And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.”

Came forth is past tense meaning the blood from the wicked will be as high as the mouth of horses as far as 6,000 furlongs which is the length of Palestine, Joh 11:18: “Now Bethany was near to Jerusalem, as (of) fifteen furlongs.” This symbolism is to show a bold picture of God totally crushing his enemies.

Revelation 15:1

The seventh messenger is revealed and heaven prepares for this last trumpet as part of the seventh seal. This small book is devoured by John as there are no more seals to open. The scroll is fully opened and now John is given another interlude like the first one between the sixth and seventh seal. After this interlude, God send seven messengers with seven vials to pour out his final judgment of the seventh trumpet which is part of the seventh seal. Before the first angel is pouring his bowl, there is another scene of worship in heaven because of the prophetic wrath to come.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

2. Seven angels having seven plagues (seven vials), Re 15-16

a. Another scene of worship because of this coming wrath, Re 15:1-4

1 And I saw another sign (in) the heaven, great and wonderful *sign*, seven messengers *who* were having the last seven plagues, because the fury of God was completed (in) them. 2 And I saw as a glass sea *which* had been mingled with fire, and the ones who were overcoming, and (of) its image, and (of) its mark, (of) the number of its name, *who* were standing (upon) the glass sea, *who* were having harps of God. 3 And **they are singing** the song of Moses, the bondman of God, and the song of the Lamb, saying, thy works *are* great and wonderful, LORD Almighty God; thy ways *are* righteous and true, King of the nations. 4 **Who** should not fear Thee, LORD, and should glorify Thy name? For *Thou are the only* Holy One; for all the nations will come and will do homage (before) Thee; for Thy righteous *acts* were manifested.

I saw is the word of emphasis in this sentence. This verb is past tense and used frequently to describe what John saw in these visions. Here John saw another sign. The first sign is found in Re 12:1. The second sign is found in Re 12:3. So this is the third sign which was seen in the heaven. This sign is great and marvellous. God's own people rejecting their own Messiah is marvellous in our eyes, Mr 12:11: "This became **(from) the LORD**, and it is wonderful (in) our eyes." Giving sight to a man born blind is a marvellous thing, Joh 9:30: "That man answered and said to them, for (in) this it is a wonderful things, that ye yourselves know not whence He is, and He opened my eyes." We are called into God's marvellous light, 1Pe 2:9: "but ye yourselves *are* a chosen race, a kingly priesthood, a holy nation, a people (for) a possession, so that ye might be setting forth the virtues of Him Who called you (out of) darkness (to) His wonderful light." God's works are also great and marvellous, Re 15:3.

Were having is present tense participle translated with the use of substantive modifying "messengers," meaning these seven angels were continuously possessing the last seven afflictions. We will see that these plagues will be seven bowls of wrath. Notice these are the "last" plagues. These afflictions are part of the seventh trumpet which is also part of the seventh seal. Notice before a judgment is carried out, there is always worship first in heaven: worship in Re 4 & 5 before the opening of the first six seals in Re 6; worship in Re 7 before the blowing of the first six trumpets in Re 8 & 9; worship in Re 10 before the blowing of the seventh trumpet in Re 11; worship & war in heaven in Re 12 before the rising of the two beast in Re 13; worship and prophecy in heaven in Re 14 and now further praise in heaven because of the coming of wrath in this chapter. In the next chapter will be the last plagues using seven vials of wrath.

Was completed is past tense in passive voice meaning these last seven plagues brought to a close the indignation of God.

Revelation 15:2

I saw is the word of emphasis in this sentence. This verb is used again like in verse 1.

Had been mingled is perfect tense in passive voice participle translated with the use of substantive modifying "sea." This verb means the coming judgements are betokening the heat and fierceness. A glass sea is an imagery like in Re 4:6 showing then there was calm in heaven, but now the vastness as you can see far in a calm sea. Robertson says: "the splendour of this vision gives us a picture of the martyrs in their state of bliss." The perfect tense means that these coming judgments were foretold in the past and is having abiding results because the day of the Lord is coming, Re 19:11: "And I saw the heaven which had been opened, and behold, *there is* a white horse, and *there is* the One Who is sitting (upon) it, *Who is* being called faithful and true and He is judging and is making war (in) righteousness."

Were overcoming is present tense participle translated with the use of substantive modifying the article "the ones." This verb means the tribulation saints were continuously conquering the control of the beast as they became martyrs. It is better to die in the Lord than to die in the coming wrath. TR adds: (of) the beast.

Were standing is present tense participle translated with the use of substantive modifying "the ones." These tribulation saints are now continuously standing on this glass sea in heaven.

Were having is present tense participle translated with the use of substantive modifying "the ones." These martyrs are in triumph and well-established in their new home. These ones are continuously possessing harps just as the four beasts and 24 elders did in Re 5:8: "And when He took the book the four living creatures and the twenty four elders fell (before) the Lamb, each *is* having harps and golden bowls *which is* being full of incenses, which are the prayers of the saints;" and the angels did in Re 14:2: "And I heard a sound (out of) the heaven as a sound of many waters, and as a sound of great thunder: and the sound which I heard as of harpers *who* were harping (with) their harps."

Revelation 15:3

They are singing is the word of emphasis in this sentence. This verb is present tense meaning these tribulation saints are singing an old song of Moses, Ex 15:1-19. This is the song of victory demonstrating how Moses brought them out of Egypt after the crossing the Red Sea. Moses is named as the servant of God. TR does not have this article with bondman. The four beasts and 24 elders sung a new song, Re 5:9: “and they are singing a new song, saying, Thou are worthy to take the book, and to open its seals; because Thou was slain and redeemed us to God (by) Thy blood, (out of) every tribe and tongue and people and nation;” the 144,000 sung another new song they only them could learn, Re 14:3: “And **they are singing** a new song (before) the throne, and (before) the four living creatures and the elders. And **no one** was being able to learn the song except the hundred forty four thousand, who have been purchased (from) the earth.” The second song is recorded here concerning the Lamb. This song includes his works: great and wonderful and his ways: righteous and true. This song also shows his strength and royalty in his names: LORD Almighty and King of the nations. TR has "saints" instead of "nations." The two songs together shows God's might in the physical and spiritual realms.

Revelation 15:4

Who is the word of emphasis in this sentence.

Should not fear is past tense subjunctive with negation. This verb with double negative makes it a rhetorical question, Ps 89:7: “God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.” If only one negation, we would have an expected answer, Jer 5:22: “Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?”

Should glorify is past tense subjunctive again like the above verb, Ps 22:23: “Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.”

Only is the word of emphasis in this sentence. It shows only God is worthy of such fear and praise because he is Holy. God is free from wickedness. His purity makes righteous judgment.

Will come and will do homage are both future tense meaning in the end all the nations will bow their knee to the Lord, Php 2:10-11: “in order that (at) the name of Jesus every knee may bow of *beings* in heaven and on earth and under the earth; and every tongue may confess that Jesus Christ *is* LORD (to) *the* glory of God *the* Father.” Ps 86:9: “All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.”

Were manifested is past tense in passive voice meaning the righteous are exposed because they did not receive the mark of the beast.

Revelation 15:5

The seventh messenger is revealed and heaven prepares for this last trumpet as part of the seventh seal. This small book is devoured by John as there are no more seals to open. The scroll is fully opened and now John is given another interlude like the first one between the sixth and seventh seal. After this interlude, God send seven messengers with seven vials to pour out his final judgment of the seventh trumpet which is part of the seventh seal. Before the first angel is pouring his bowl, there is another scene of worship in heaven. Then the seven messengers come out of the heavenly temple.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

2. Seven angels having seven plagues (seven vials), Re 15-16

b. Seven angels come out of the heavenly temple, Re 15:5-8

5 **And (after) these things I saw**, and the temple of the tabernacle of the testimony was opened (in) the heaven; 6 and the seven messengers *who* were having the seven plagues came forth (out of) the temple, *who* had clothed themselves in pure and bright linen, and *who* had been girt with golden girdles (about) the breasts. 7 And **one** (of) the four living creatures gave to the seven messengers golden bowls, *which* were being full of the fury of God, Who is living (to) the ages of the ages. 8 And the temple **was filled** with smoke (from) the glory of God, and (from) His power: and no one was being able to enter (into) the temple until the seven plagues of the seven messengers were completed.

(After) these things are the words of emphasis in this sentence. These two Greek words: “*meta tauta*” are used in this book to show the next event, Re 4:1 (after the present situation of the local churches in Re 2 & Re 3, Re 1:19); Re 7:1 (after the opening of the first six seals in Re 6); Re 7:9 (after the sealing the 144,000 in Re 7:4-8); and now here (after this scene of worship in Re 15:1-4).

I saw is past tense meaning John saw the next event unfolding of the seven messengers who will have the last seven plagues, Re 15:1. God has finished his wrath in these seven golden bowls which contain God’s fury, Re 15:7.

Was opened is past tense in passive voice meaning God opened the inner sanctuary (“*naos*”), Re 11:19: “And the temple of God **was opened** (in) the heaven, and the ark of His covenant **was seen** (in) the temple of the LORD: and lightnings and voices and thunders and great hail came to pass;” where He is dwelling (tabernacling); as evidence (testimony) against their reluctance to repent, Jas 5:3: “your gold and silver has been eaten away, and their canker will be (for) a testimony against you, and will eat your flesh as fire *is eating*; ye treasured up (in) *the* last days.” Mr 6:11: “And **as many as** should not receive you, nor should hear you, *while* ye were departing thence, shake off the dust which *is* under your feet, (for) a testimony to them. Verily I am saying to you, it will be more tolerable for Sodom or Gomorrah (in) day of judgment, than for that city.” Re 11:18 : “And the nations were angry, and Thy wrath came, and the time of the dead to be judged and to give the reward to Thy bondmen the prophets, and to the saints, and to the ones who were fearing Thy name, to the small and to the great; and to bring to corruption the ones who were corrupting the earth.” 13:4: “And **they worshipped** to the dragon, who had given authority to the beast; and they worshipped to the beast, saying, who *is* like to the beast? **Who** is being able to make war (with) it?”

Revelation 15:6

Were having is present tense participle translated with the use of substantive modifying “messenger.” This means these angels are continuously possessing the seven plagues (each having a plague).

Came forth is past tense meaning these angels came from the presence of God who gave them blessing to put forth this last judgment.

Had clothed themselves is perfect tense in the middle voice participle translated with the use of substantive modifying “messengers.” The perfect tense means in the past, these angels were dressed in clean and shining flax cloth. This testimony has abiding results.



Had been girt with is perfect tense in passive voice participle translated with the use of substantive modifying “messengers.” Again the perfect tense means in the past, these angels were fastened with a golden belt. This pure knowledge of the truth has abiding results. Notice this belt is around the breast instead of their waist, 2Ki 1:8: “And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.” Mt 3:4: “And John himself was having his raiment (from) camel’s hair, and a girdle of leather (about) his loins; and his food was locusts and wild honey.” The heart is closer to the breast. And these belts were made out of leather, but these are made out of gold which is pure, and which spiritual things of the truth of faith and the good of love evolve just as Christ, Re 1:13: “and (in) *the* midst of the seven lampstands *One* like Son of man, *Who* had clothed in for Himself *a garment* reaching to the feet, and *Who* had been girded about with a golden girdle (at) the breasts.”

Revelation 15:7

One is the word of emphasis in this sentence.

Gave is past tense meaning one of the four cherubims, who we met back in Re 4:6: “and (before) the throne as a glass sea *is* like crystal. And (in) the midst of the throne and around the throne *there were four living creatures* *who* are being full of eyes before and behind.” One special angel (cherubim, Eze 10:12: “And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had”) furnished golden bowls to these seven angels. Remember all past tense verbs in these visions are futuristic prophecies which are literal future events. The only time John expects us to take these visions with symbolic meaning is when he uses figuratively language with such words: as, like, in this manner, etc.

Were being full is present tense participle translated with the use of substantive modifying “bowls.” These vials are continuously full of God’s wrath. In Re 5:8, these golden bowls were full of incense which is the prayers of the saints. Now they are full of the fury of God.

Is living is present tense participle translated with the use of substantive modifying “God.” Our God is a living God in contrast to the idols of the beast. Furthermore, our God is eternal.

Revelation 15:8

Was filled is the word of emphasis in this sentence. This verb is past tense in passive voice meaning God’s glory and power filled the inner sanctuary (“*naos*”). This is the heavenly inner sanctuary where God resides. Smoke is a symbol of God’s presence, Ex 19:18: “And mount Sinai was altogether on a

smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.”

Was being able is present tense meaning no one is continuously being capable to plead for the wicked.

To enter is past tense infinitive with the use of completing the verb. No intercession can now be made to divert God from his purpose, La 3:44: “Thou hast covered thyself with a cloud, that *our* prayer should not pass through.” Their time for redemption has passed, Re 15:5: “And (after) these things I saw, and the temple of the tabernacle of the testimony was opened (in) the heaven.”

Were completed is past tense in passive voice subjunctive. God’s purpose is determined and these last seven plagues will be fulfilled.

Revelation 16:1

The seventh messenger is revealed and heaven prepares for this last trumpet as part of the seventh seal. This small book is devoured by John as there are no more seals to open. The scroll is fully opened and now John is given another interlude like the first one between the sixth and seventh seal. After this interlude, God send seven messengers with seven vials to pour out his final judgment of the seventh trumpet which is part of the seventh seal. Before the first angel is pouring his bowl, there is another scene of worship in heaven. Then the seven messengers come out of the heavenly temple. Now we will see the first vial.

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

2. Seven angels having seven plagues (seven vials), Re 15-16

c. First vial, Re 16:1-2

1 And I heard a loud voice (out of) the temple, saying to the seven messengers, keep going, and pour out those seven bowls of the fury of God (into) the earth. 2 And the first **departed**, and poured out his bowl (on to) the earth; and a sore came to pass, evil and grievous *sore*, (upon) the men who were having the mark of the beast, and the ones who were doing homage to his image.

I heard is the word of emphasis in this sentence. This verb is past tense, and is used like the verb I saw to portrait what John heard during these visions. John here heard a loud voice out of the temple as in Re 9:13: “And the sixth messenger sounded his trumpet, and I heard one voice (from) the four horns of the golden altar which is (before) God.” This is the voice of God since no one could enter the inner sanctuary (*naos*), Re 15:8: “And the temple **was filled** with smoke (from) the glory of God, and (from) His power: and no one was being able to enter (into) the temple until the seven plagues of the seven messengers were completed.” God is speaking to the seven angels.

Keep going is present tense imperative meaning the seven angels are exhorted to keep going as they were given each a golden bowl, Re 15:7 after they came forth out of the inner sanctuary, Re 15:6. They are going towards the earth.

Pour out is past tense imperative meaning this prophetic event will occur as these seven angels will shed forth their bowls of God’s wrath upon the earth. The article with “bowls” points back to previous reference found in Re 15:7: “And **one** (of) the four living creatures gave to the seven messengers golden bowls, *which* were being full of the fury of God, Who is living (to) the ages of the ages;” and the summary of judgments found in Re 16:7: “And I heard of the altar saying, yea, LORD, the Almighty God, Thy judgments *are* true and righteous.” TR does not have “seven” with “bowls.”

Revelation 16:2

Departed is the word of emphasis in this sentence. The verb is past tense again showing the prophetic realities. The first angel went away from the temple.

Poured is past tense meaning this angel shed forth his vial upon the earth.

Came to pass is past tense meaning a grievous wound happened upon mankind.

Were having is present tense participle translated with the use of substantive modifying “men.” This makes the verb as accusative of the preposition as “men.” Mankind was possessing the beast’s mark, and now also are possessing God’s mark: great wound producing a discharge pus as the sixth Egyptian plague, Ex 9:10: “And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.” Notice the magicians were attacked in Egypt and the worshippers of the beast here. Remember this warning was given in Re 14:10: “he Himself also will drink (of) the wine of the fury of God which has been mixed undiluted (in) the cup of His wrath, and he will be tormented (in) fire and brimstone, (before) the holy messengers, and (before) the Lamb;” that those who worship idolatry will drink of the wine of God’s wrath.

Were doing homage is present tense participle translated with the use of substantive modifying the article “the ones.” This makes the verb as accusative of the preposition as the article goes with the preposition “upon.” Mankind is showing their allegiance to Satan by bearing the beast’s mark and worshipping the beast’s image. These are not two separate groups but one group who are fully committed to serving Satan.

Revelation 16:3

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

2. Seven angels having seven plagues (seven vials), Re 15-16

d. Second vial, Re 16:3

3 And **the second messenger** poured out his bowl (into) the sea; and blood came to pass, as of *one* dead: and every living soul died (in) the sea.

The second messenger are the words of emphasis in this sentence. The first angel poured out their bowl upon the earth. This second angel poured out their bowl into the sea. A grievous sore came to pass with the first angel, here blood occurred. This blood killed every living thing in the sea just as the first Egyptian plague, Ex 7:14-25. The great difference of this plague is the vast sea in comparison to only the Nile.

Revelation 16:4

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

2. Seven angels having seven plagues (seven vials), Re 15-16

e. Third vial, Re 16:4-7

4 And **the third messenger** poured out his bowl (into) the rivers, and (into) the fountains of waters; and blood came to pass. 5 And I heard the messenger of the waters saying, Thou are righteous, the One Who is being and that One and the Holy One was, that Thou judged these things; 6 because *the* blood of saints and prophets poured out, and Thou gave blood to them to drink; Thou are worthy. 7 And I heard of the altar saying, yea, LORD, the Almighty God, Thy judgments *are* true and righteous.

The third messenger is the word of emphasis in this sentence. The first angel poured out grievous sore upon the earth; the second angel poured out blood into the sea; and this third angel poured out blood into all drinking waters. The third angel who blew their trumpet sent a meteor to the earth to damage one-third of the water supply, Re 8:10: “And the third messenger sounded *his* trumpet, and a great star *which* was burning as a lamp *is burning fell* (out of) the heaven, *and it fell* (upon) the third of the rivers, and (upon) the fountains of the waters.” Now the rest of the water supply is ruined.

Revelation 16:5

I heard is the word of emphasis in this sentence. This verb is past tense to display future prophetic realities of what John heard the angel say. This angel is the third messenger professing the righteousness and holiness of God.

Is being is present tense participle translated with the use of substantive modifying the article “the one.” God is continuously being.

Was is imperfect tense meaning God was in the past and is continuously free from wickedness.

Judged is past tense meaning God in the past pronounced his judicial decision to right all the wrongs of mankind. The punishment of the waters is justified.

Revelation 16:6

Poured out is past tense meaning the justification of the wrath of God is because the wicked shed forth the blood of his servants.

Gave is past tense meaning the measure for measure is based upon retribution, Re 11:18: “And the nations were angry, and Thy wrath came, and the time of the dead to be judged and to give the reward to Thy bondmen the prophets, and to the saints, and to the ones who were fearing Thy name, to the small and to the great; and to bring to corruption the ones who were corrupting the earth.” MSS has perfect tense. TR adds: “for.” Since these wicked are not clothed in white, Re 3:4: “**Thou are having** a few names also (in) Sardis, which defiled not their garments, and they will walk (with) Me (in) white, because they are worthy;” God is befitting to deliver such judgment.

Revelation 16:7

Heard is the word of emphasis in this sentence. This verb is past tense meaning again the prophetic realities of John hearing another voice from the altar. Notice the altar is outside the temple as no one is permitted to enter the inner sanctuary, Re 15:8: “And the temple **was filled** with smoke (from) the glory of God, and (from) His power: and no one was being able to enter (into) the temple until the seven plagues of the seven messengers were completed.” It does not mention here who it was but TR adds: “another (out of)” to refer to another angel. This voice addresses God as ruler and powerful because his judgments are based upon truth and righteousness. Notice in Re 15:3: “And **they are singing** the song of Moses, the bondman of God, and the song of the Lamb, saying, thy works *are* great and wonderful, LORD Almighty God; thy ways *are* righteous and true, King of the nations,” it was God’s course of conduct which is true and righteous, and now it has become the day of his judgments.

Revelation 16:8

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

2. Seven angels having seven plagues (seven vials), Re 15-16

f. Fourth vial, Re 16:8-9

8 And **the fourth messenger** poured out his bowl (upon) the sun; and it was given to it to scorch men (with) fire. 9 And the men **were scorched** with great heat, and the men reviled the name of God, Who was giving authority (over) these plagues, and they repented not to give glory to Him.

The fourth messenger are the words of emphasis in this sentence.

Poured out is past tense and the same word used with all the seven angels shedding forth their bowls of God's wrath. The first angel poured out his bowl upon the earth, Re 16:2; the second into the sea, Re 16:3; the third into the rivers, Re 16:4; and now upon the sun.

Was given is past tense in passive voice meaning this vial of wrath gave power unto the sun to extreme heat. This does not mean that the sun will be made hotter as that occurrence would consume mankind, but an unprecedented front came in to intensify the heat. Notice the opposite of the fourth angel with trumpets as it darkened the sun, Re 8:12: "And the fourth messenger sounded his trumpet, and the third of the sun and the third of the moon and the third of the stars was smitten, in order that the third of them may be darkened, and the day might not be appearing *for* the third of it, and the night likewise;" while here it created a high pressure weather system to allow for extreme heat.

To scorch is past tense infinitive with the use of purpose. The sun tortured mankind with intense heat. The addition of fire intensifies this picture of burning sensation, Isa 24:6: "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."

Revelation 16:9

Were scorched is past tense in passive voice. This is same word as used in the previous verse showing here that the temperatures will be record highs. The highest recorded temperature was in 1913 at Death Valley California, U.S.A: 134 degrees Fahrenheit.

Reviled is past tense meaning this prophetic reality that mankind will blaspheme God in their time of final judgments. The wicked will not accept their state of rebellion but blame God for their troubles.

Repented not is past tense meaning they will not change their mind and amend for their sins. Some did repent in earlier punishments such as the earthquake in Re 11:13: "And (in) that hour a great earthquake came to pass, and the tenth of the city fell, and names of seven thousand men were killed (in) the earthquake. And the rest became afraid, and gave glory to the God of the heaven."

To give is past tense infinitive with the use of purpose. The purpose of affliction is for man to bestow his allegiance to God instead of the beast and his image, Re 13:14: "And **it is misleading** the ones who are dwelling (on) the earth, (because of) the signs which it was given to it to do (before) the beast, saying to the ones who are dwelling (on) the earth, make an image to the beast, which is having the wound of the sword, and lived."

Revelation 16:10

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

2. Seven angels having seven plagues (seven vials), Re 15-16

g. Fifth vial, Re 16:10-11

10 And **the fifth messenger** poured out his bowl (upon) the throne of the beast; and its kingdom *which* had been darkened came to pass; and they were gnawing their tongues (for) the distress, 11 and they reviled God of the heaven (for) their distresses and (for) their sores, and they repented not (of) their works.

The fifth messenger are the words of emphasis in this sentence. This angel poured out his bowl upon the throne of the beast and its kingdom. This is not upon the beast itself, but the power and reign of his kingdom. The beast built up a religious, social and economic empire. Religiously, because those who followed had to worship the beast, Re 13:12. Socially, because they felt protected with his reign as they boasted of his power, Re 13:4. Finally, economically as the only way to do commerce is with the mark of the beast, Re 13:17.

Had been darkened is perfect tense in passive voice participle translated with the use of substantive modifying “kingdom.” This darkness related to how this kingdom is functioning which is by deception. They want to walk in darkness, then they shall have darkness, Isa 59:9: “Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.”

Came to pass is past tense meaning this prophetic truth will occur that this false kingdom has come to an end. Notice the similarities of the plague of darkness in Egypt and this darkness, Ex 10:21-23: “And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.” The great Pharaoh could not defend against such attack of darkness as well as this delusional empire of the beast.

Were gnawing is imperfect tense meaning they will continuously be confused and be angry with the Lord. It is like biting their tongues in anguish.

Revelation 16:11

They reviled is past tense meaning the same as those in the previous bowl with great heat, Re 16:9. They blasphemed the name of God, and here God himself.

Repented not is past tense meaning the same as those in the previous vial of God’s wrath as they changed not their minds to give glory to God, and here they still viewed themselves as self-righteous. Their deeds are against God but pleasant for themselves.

Revelation 16:12

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

2. Seven angels having seven plagues (seven vials), Re 15-16

h. Sixth vial, Re 16:12-16

12 And **the sixth messenger** poured out his bowl (upon) the great river, the Euphrates; and its water was dried up, in order that the way of the kings (from) *the* rising of *the* sun may be prepared. 13 **And I saw** (out of) the mouth of the dragon, and (out of) the mouth of the beast, and (out of) the mouth of the false prophet, three unclean spirits as frogs *are*; 14 for they are spirits of demons *who* are doing signs, to be going forth (to) the kings of the whole habitable *world* to gather together them (unto) battle of that great day of the Almighty God. 15 **Behold**, I am coming as a blessed thief *is* the one who is watching, and is keeping his garments, in order that naked *one* might not be walking, and they might be seeing his shame. 16 And **he gathered** them **together** (to) the place which was being called in Hebrew Armageddon.

The sixth messenger are the word of emphasis in this sentence. This angel poured out his bowl upon the great river Euphrates. Notice the article is found three times here: the great; the river; and the Euphrates. The article are to show the definiteness of its location, Re 9:14: “saying to the sixth messenger who was having the trumpet, loose the four messengers who had been bound (at) the great river Euphrates.” The sixth angel sounded its trumpet to bound four angels at the great river Euphrates to kill 1/3 of the earth, Re 9:15. They were killed by fire, smoke, and brimstone, Re 9:18. At those plagues, the survivors did not repent, and here at the same location, God’s wrath is poured out again.

Was dried up is past tense in passive voice meaning this great river is going to be dried up. Its body of water will be no more for the purpose of preparing for the great final battle to come.

May be prepared is past tense subjunctive meaning the purpose of the river drying up is the preparation of the great battle to come. These kings will come from the east. The removal of the river is erasing the border between the East and the West. The population in the East will be against God and will choose the beast.



Revelation 16:13

I saw is the word of emphasis in this sentence. This is a brief interlude between the sixth and seventh bowl. This is like between the sixth and seventh seal, Re 7; and between the sixth and seventh trumpets, Re 10-11:18; and now in the next couple of verses to show how this vial of drying of Euphrates will affect the future battle. Notice here the false trinity of Satan: dragon, beast and false prophet.

Three unclean spirits are three evil powers or influences. Each representative of Satan has an unclean spirit. Each will have an influence to gather the wicked together to battle against God. Nothing but

destruction comes by unclean spirits, Ac 5:16: “And also the multitude of the round about cities **were coming together** (to) Jerusalem, bringing sick *ones* and besetting *ones* (by) unclean spirits, all who were being healed.” 8:7: “For **of many** of the ones who were having unclean spirits, they went out crying with a loud voice; and many *who* had been paralysed and lame ones were healed.” These unclean spirits are like frogs as in the plague over Egypt, Ex 8:5. They are not actually frogs, but allude to the frogs which took over Egypt.

Revelation 16:14

Are doing is present tense participle translated with the use of substantive modifying “spirits.” These devilish spirits are continuously producing false miracles and wonders.

To be going forth is present tense infinitive with the use of purpose. These signs are for the purpose of reaching all the kingdoms of all people. TR adds: “of the earth and” with “the kings.”

To gather together is past tense infinitive with the use of result. These signs will result in bringing together these kingdoms for this great final battle. It will be a great day for our powerful God.

Revelation 16:15

Behold is the word of emphasis. This interjection comes with a warning from the voice of Christ.

I am coming is present tense meaning Jesus is coming forth as he promised, Tit 2:13: “awaiting the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ,” Mt 24:38-44: “For **as** they were (in) the days which *were* (before) the flood, eating and drinking, marrying and giving in marriage, (until) the day *which* Noe entered (into) the ark, and they knew not, (till) the flood came and took away all, thus also will the coming of the Son of man be. **Then** two will be (in) the field, the one is being taken, and the one is being left. **Two women who** are grinding (at) the mill, one is being taken and one is being left. Therefore **keep watching**, for ye know not in what hour your LORD is coming; But ye are knowing **this**, that if the master of the house had known in what watch the thief is coming, he watched, and permitted not to be dug through his house. **(Because of) this** keep being ye also yourselves ready; for the Son of man is coming in what hour ye are not thinking.”

Is watching and is keeping are both present tense participle translated with the use of substantive modifying the article “the one.” The one who is watching and keeping is prepared for the return of his Lord. If you were a guard at a fortress, you need to be awake and alert. If you were found asleep, you may be beaten or have your garments set on fire. You would not want to be caught in the sin of slough, but rather be watchful! Re 3:3: “Therefore **keep remembering** how thou have received and thou heard, and keep guarding, and repent; therefore if thou should not watch I will come (upon) thee as a thief *is coming*, and thou shall in no wise know what hour I will come (upon) thee.”

Might not be walking is present tense subjunctive meaning this unprepared one might be at the wrong place at this precious time. The subject here is the naked one.

Might be seeing is present tense subjunctive meaning the purpose of preparation is not to bring indecency at his coming, 1Co 12:23: “and we are thinking these things of the body to be more void of honor, we are putting about to these more abundant honor; and our uncomely *parts* are having more abundant comeliness.” The subject here is others. We do not want to be a stumblingblock for anyone. We need to be in the word and prepared at his coming, Re 3:18: “**I am counseling** thee to buy (from) Me purified gold (by) fire, in order that thou may be rich, and *to put on* white garments, in order that thou may be clothed, and the shame of thy nakedness may not be made manifested; and anoint thine eyes with eye-salve, in order that thou might be seeing.” Jesus asked when he returned will he find faith? Lu 18:8: “**I am**

saying to you, He will execute their avenging (in) quickness. **Nevertheless** *after* the Son of man came will He indeed find faith (on) the earth?"

Revelation 16:16

Gathered together is the word of emphasis in this sentence. The singular here could be Jesus as he is mentioned in the previous verse of His coming as a blessed thief as God dried up the river and is controlling this last battle. Most commentators say it is the unison of the three spirits gathering them into battle, Re 16:14.

Armageddon is an Hebrew meaning the hill or city of Megiddo. This battle plain of Esdraelon is famous for two great victories, of Barak over the Canaanites, and of Gideon over the Midianites. This place also show two great disasters: the death of Saul and Josiah. Here is the place of great slaughter and terrible retribution upon the wicked.



Revelation 16:17

VII. The seventh seal: seven trumpets, Re 8-16

I. Seventh messenger, Re 10-16

2. Seven angels having seven plagues (seven vials), Re 15-16

i. Seventh vial, Re 16:17-21

17 And **the seventh messenger** poured out his bowl (into) the air; and a voice (from) the temple of the heaven, (from) the throne came out saying, it has come to pass. 18 And voices and thunders and lightnings **came to pass**; and a great earthquake came to pass, such as so mighty so great earthquake came not to pass (since) men came to pass (on) the earth. 19 And the great city **came to pass** (into)

three parts; and the cities of the nations fell; and the great Babylon was remembered (before) God, to give to her the cup of the wine of the fury of His wrath. 20 And **every island** fled; and the mountains were not found; 21 And **a great hail** is coming down as a talent weight *is* (out) the heaven (upon) the men; and the men reviled God, (because of) the plague of the hail, for its plague was exceeding great.

The seventh messenger are the word of emphasis in this sentence. The first angel poured out his bowl on the earth which gave sores; the second into the sea which killed sea life; the third into the rivers which polluted their drinking waters; the fourth upon the sun which burnt them with heat; the fifth upon the kingdom of the beast which darkened their way; the sixth upon Euphrates which dried it up to prepare for the last battle; and now this seventh angel into the air.

Came out is past tense meaning God spoke from his throne in the temple.

Has come to pass is perfect tense meaning all judgments have come to an end. This is the same verb and tense as found in Re 21:6. Robertson says: "The whole series of plagues is now complete." It like Christ saying from the cross: "It is finished." We are now entering this last plague.

Revelation 16:18

Came to pass is the word of emphasis in this sentence. This verb is past tense meaning voices and thunders and lightnings happened, Re 8:5 11:19. This speaks the same for a mighty earthquake.

Revelation 16:19

Came to pass is the word of emphasis in this sentence. This verb is past tense meaning the prophetic evidence of this great city Jerusalem will be torn into three parts by the mighty earthquake in the previous verse. This was the greatest earthquake ever recorded. Jerusalem felt a major earthquake back in Re 11:3 where 10% of the population of that city died, but the remainder were saved.

Fell is past tense meaning the cities of the world came under judgment. Their lustre and beauty are no more as they perished in being operational. The centre of the earthquake is Jerusalem, but other cities around the world felt its destruction.

Was remembered is past tense in passive voice meaning God fulfilled his prophesy of the great Babylon to fall, Re 14:8. This Babylon is the city as earlier known as Babel, Ge 11.

To give is past tense infinitive with the use of result. God's boiling rage towards this corrupt city is overflowing. Babylon thought it was great when it was Babel, but God confused their languages and scattered them around the world. Notice the two-fold of Joel prophesy as it unconfused their languages at Pentecost and we saw the moon became as blood, Re 6:12; before that great day of the Lord which is Re 19:11-21.

Revelation 16:20

Every island is the word of emphasis in this sentence.

Fled is past tense meaning the prophetic truth that this massive earthquake removed every island on earth. This must mean that the earthquake caused Tsunamis which is large tidal waves that floods these islands.

Were not found is past tense in passive voice meaning no one can find any mountains. The massive earthquake brought down every mountain. One large earthquake in Jerusalem can trigger all other vulnerable earthquake zones. We are waiting today for California to go into the ocean.

Revelation 16:21

Great hail are the words of emphasis in this sentence.

Is coming down is present tense meaning this last great plague of large great hail is continuously falling from the sky after an earthquake. Notice the word “great” with “earthquake” in Re 16:18; and used here with “hail,” making this last plague exceeding great. This hail weighed at least 56 pounds according to the Greeks and to the Jews, it was at least 114 pounds. This marvelous hailstorm ends the Great Tribulation period.

Revelation 17:1

John opened with an introduction explaining the construction of this book that he was to write concerning the things which was (Chapter 1); the things which are (Chapter 2 & 3); and the things after these things (Chapter 4-22). In chapter one John saw the description of Christ in his glory. In chapter 2 & 3, John penned seven letters to the seven messengers of the seven assemblies in Asia Minor which was the present state of these churches. At the beginning of chapter 4, John opened with “**after these things**” which are the future events. In this chapter, John saw the 24 elders in heaven. The next chapter, John continued his vision in heaven with the description of the book and its seven seals. Next, John saw the opening of the first six seals. John now leaves for a moment as an interlude of the opening of the seventh seal. In this interlude, John saw the preparation of the 144,000 Jewish servants who were sealed on their foreheads so they would not be harmed the remainder of this Great Tribulation. He also saw a great multitude of tribulations saints clothed in white. After these preparations were finished, the seventh seal is opened. In this seventh seal, there are seven messengers with trumpets. The first six messengers blow their trumpets and great wrath is pour out upon the earth like those plagues over Egypt. Now the seventh messenger is revealed as a strong messenger who is dressed with royalty to announce the second coming of our Lord. As between the sixth and seventh seal, there was an interlude, between the sixth and seventh trumpet, God uses another interlude to introduce us to the beginning of Jacob’s trouble. The seventh seal includes the seven trumpets and the seventh trumpet includes this interlude and the seven vials poured upon the earth. This means the seventh seal consists of all these trumpets and vials. The seventh trumpet is sounded and great hail will fall upon the earth. After this, Satan is thrown out of heaven and persecutes Israel which is Jacob’s trouble. God continues his seventh trumpet judgment by sending seven more messengers with bowls of wrath. Now we come to the great harlot.

VIII. The Great harlot, Re 17-18

A. Description, Re 17:1-6

1 And one (of) the seven messengers who were having the seven bowls **came, and spoke** (with) me, saying, come here, I will show to thee the sentence of the great harlot, that one who is sitting (upon) the many waters; 2 (with) whom the kings of the earth committed fornication; and the ones who were dwelling on the earth were made drunk (with) the wine of her fornication. 3 And he carried me away (to) a wilderness (in) *the* spirit; and I saw a woman *who* was sitting (upon) a scarlet beast, *who* was being full of names of railing, *who* was having seven heads and ten horns. 4 And **that woman** who has been clothed in purple and scarlet, and has been decked with gold and precious stone and pearls, *is* having a golden cup (in) her hand, *which* is being full of abominations and uncleanness of her fornication; 5 and (upon) her forehead a name which has been written, mystery, the great Babylon, the mother of the harlots and of the abominations of the earth. 6 And I saw that woman *who* was drinking (with) the blood of the saints, and (with) the blood of the witnesses of Jesus and I wondered, *after* I have seen her, with great wonder.

Came is the word of emphasis in this sentence. This verb is past tense meaning one of the seven angels came to John. It does not say which angel but it may be the seventh messenger with his bowl of wrath as he was the last on the scene.

Were having is present tense participle translated with the use of substantive modifying “messengers.” These seven angels are continuously possessing these vials, but the wrath in those bowls have been poured out.

Spoke is past tense meaning this angel not only came to John, also uttered a sound. This verb is different than speaking which is the participle next (*lego*), but here is *laleo*. This word is used for a telling something important. These are words to declare one’s mind.

Saying is present tense participle translated with the use of manner. This verb is *lego* which is continuously speaking. TR adds: “to me.”

Come here is a non stated imperative. This verb is used by Jesus to follow him, Mt 19:21: “Jesus was saying to him, if thou are desiring to be being perfect, keep going sell thy property and give to *the* poor, and thou will have treasure (in) heaven; and come keep following Me.” 10:21: “But a brother **will deliver** a brother **up** (to) death, and a father child: and children will rise up (against) parents, and will put them to death;” by Jesus again for the resurrection of Lazarus, Joh 11:43: “And after He has said **these things**, He cried with a loud voice, Lazarus, come forth;” and by this same angel as here to show John the bride of Christ, Re 21:9: And one of the seven messengers which was having the seven bowls which was being full of the seven last plagues **came**, **and spoke** (with) me, saying, keep coming hither, I will show to thee the bride the wife of the Lamb.”

I will show is future tense of giving evidence of the great idolatress. The proof here is the judgment of this terrible city. Just as Sodom and Gomorrah were judged by God, 2Pe 2:6: “and He condemned *the* cities of Sodom and Gomorrah *after* He reduced *them* to ashes (with) an overthrow, having set an example *while they* are intending to be living ungodly;” this great city Babylon will fall, Re 18:2: “And **he cried** mightily (with) a loud voice, saying, Babylon is fallen, the great is fallen, and it came to pass a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hated bird.” Many commentators say this great harlot is Rome, but there are many reasons why the revival of the Roman Empire does not fit Scripture, only dispensational theories. According to Joseph Seiss, he has given many reasons why Rome does not fit reasonable thinking: (1) Old Testament prophets proclaimed that Babylon is always the city referred to the old city “Babel,” Isa 14:20-22: “Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: the seed of evildoers shall never be renowned. Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.” Eze 23:17: “And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.” Another name for Babylon is Nineveh, Na 3:4: “Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.” (2) All idolatry started in Babel which is the city of confusion, Ge 11:9: “Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.” It all started with Nimrod, the grandson of Ham. The Arabs tells us that he was the first king. Idolatry was common with the Moabites with their pagan god Molech, Le 20:5: “Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.” The Canaanites goddess was Ashtoreth where the Israelites would sacrifice on high mountains, Ho 4:13: “They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.” They worshipped Assyrian idols of Anu, god of the heavens and patron god of Uruk. Mic 1:7: “And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.” Uruk is the biblical Erech, Ge 10:10: “And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.” Throughout the Old Testament, all pagan idolatries strived from

Babylonian rituals. Seiss says: "It is a mistake to suppose that idolatry was the gradual growth of well-disposed but unenlightened human thinking." The Roman Catholic traditions have come from Babylonian influences. (3) The first beast does not only reflect the revival of the Roman Empire, but worst, it contains all four empires in reverse order, Re 13:2: "And **that beast** which I saw was like to a leopard, and its feet as of a bear, and its mouth as *the* mouth of a lion is; and the dragon gave his power to it, and his throne, and great authority." (4) Rome was never Babylon in the sense of being mother of harlots. Her place in the chart of time is only revealed during the dark ages, so that would make it impossible as a prophecy of all time periods. Babylon was neither mother of harlots during their prime with Nebuchadnezzar. It is only during this time of the tribulation period this city of Babylon in ancient Mesopotamia became such, Re 17:5: "and (upon) her forehead a name which has been written, mystery, the great Babylon, the mother of the harlots and of the abominations of the earth." (5) Rome was never a seaport, Re 18:17: "for the so great wealth and every steersman, and all the one who is sailing (on) place, and sailors, was made desolate in one hour, and as many as are working the sea, stood afar off." (6) Rome never reached the inhabitants of the earth, Re 17:2: "(with) whom the kings of the earth committed fornication; and the ones who were dwelling on the earth were made drunk (with) the wine of her fornication." The Roman Catholics have not reached the whole world. Today 2/3 of our population follow pagan idolatries while only 1/3 follow either Mohammedan, Catholic, Jewish, infidel, or adherents of some tainted and antichristian faith and worship. (7) Rome was not in existence when the blood of the prophets were spilled, Re 18:24: "And *the* blood of heralds and saints, and of all who had been slain (on) the earth was found (**in**) **her**." (8) Rome is not sitting on seven mountains but seven hills, Re 17:9: "**Here** is the mind which is having wisdom: the seven heads are seven mountains, where the woman is sitting (on) them." These seven mountains are seven heads, and the seven heads are seven kings, Re 17:8: "And there are **seven kings**: the five fell, the one is, the other came not yet: and whenever he should come, it is necessary for him to remain a little while." So the great harlot is the great Babylon of the old Babel, Re 17:5. This was prophesied by Jeremiah, Jer 51:7: "Babylon *hath been* a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad;" and the earlier visions to John, Re 14:8: "And **another messenger** followed, saying, Babylon the great city fell, because she has given to drink to all nations (out of) the wine of the fury of her fornication." 16:19: "And the great city **came to pass** (into) three parts; and the cities of the nations fell; and the great Babylon was remembered (before) God, to give to her the cup of the wine of the fury of His wrath."

Is sitting is present tense participle translated with the use of substantive modifying the article "the one who," which refers to "harlot." Her influence will continuously be dwelling in everyone's lives around the world. This woman is sitting upon the inhabitants of the worlds here, Re 17:15; but also is sitting upon a beast, Re 17:3; and is sitting on the seven kings, Re 17:9-10. Notice here the triple use of the article: "the great the harlot the one who."

(Upon) the many waters is explained later as peoples and multitudes, and nations and tongues, Re 17:15 Jer 51:13: "O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness."

Revelation 17:2

Committed fornication is past tense meaning this prophetic reality will come to pass. Some are thinking of a one-world church, but it is worse than that, this is describing pagan idolatry to the fullest. The world will be given to idolatry. The rulers of the world will participate in this idolatry. Before they hid themselves in the caves and in the mountains from earthquakes, Re 6:15: "and the kings of the earth, and the great *ones*, and the rich *ones*, and the chief captains, and the powerful *ones*, and every bondman and every free *man* hid themselves (in) the caves and (in) the rocks of the mountains." This great city Babylon is ruling over these kings, Re 17:18.

Were dwelling on is present tense participle translated with the use of substantive modifying the article "the ones."

Were made drunk is past tense in passive voice meaning the dwellers of the earth are intoxicated by this alluring cup held out to them, Re 14:8: “And **another messenger** followed, saying, Babylon the great city fell, because she has given to drink to all nations (out of) the wine of the fury of her fornication.” 18:3: “because all the nations have drunk (out of) the wine of the fury of her fornication; and the kings of the earth committed fornication (with) her, and the merchants of the earth were enriched (through) the power of her luxury.” Jer 51:7: “Babylon *hath been* a golden cup in the LORD’S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.”

Revelation 17:3

He carried away is the word of emphasis in this sentence. The angel brought John away to the wilderness in spirit. These next images are figurative language as John is in spirit. John was in spirit on the Lord’s Day, Re 1:10: “**I became** (in) *the Spirit* (on) the LORD’s Day; **and I heard a loud voice** (behind) me as of a trumpet.” There he was in a trance, so as here. John was in that trance again in Re 4:2: “And **immediately I became** (in) *the Spirit*; **and behold, a throne was being set** (in) the heaven, and *One* was sitting (upon) the throne;” in his first vision of heaven.

I saw is past tense meaning John saw a woman which is later explained as the great Babylon, Re 17:5. This woman is different than a woman found in Re 12:1 which is spiritual Israel. Let us see the distinctions between these two women: (1) the first is a mother of a son who will rule all the nations; the second is the mother of harlots. (2) The first is clothed with the sun as her raiment is light from heaven; the second is clothed in purple, and scarlet, decked with gold, and precious stone, and pearls. All these ornaments are from things out the earth and the sea. (3) The first has the moon which is the powers of darkness under her feet; the second is sitting upon the beast and the kings of the earth. (4) The first is suffering against the Dragon and drives her into the wilderness; the second is hated by the ten kings and burn her with fire, while God judges her to utter destruction. (5) The first is a pure woman; the second is a harlot. (6) The first is hated by the powers on earth, the second is loved. (7) The first produces masculine nobility; the second produces effeminate impurity. (8) The first is sustained by celestial wings; the second is supported and carried by the Dragon power. (9) The first has a crown of twelve stars; the second has upon her forehead the name of the greatest destroyed and is drunken with the blood of the prophets. (10) The first finally ends up in a heavenly city, the New Jerusalem; the second finally goes down forever under the intense wrath of Heaven, and becomes the habitation of demons.

Was sitting is present tense participle translated with the use of substantive modifying “woman.” This sitting is not ruling but dwelling with this beast. She was in co-operation with the beast. This shows her allegiances. When sitting upon a throne only shows power, but here as before she was sitting upon the waters which symbolise mankind. She may have influence, but does not rule. She is also later sitting upon the mountains which are the seven kings which again shows her allegiances with the social powers. This woman is foremost the great harlot. Harlotry is the standing symbol in the word of God for a debauched worship, idolatry, and false devotion. The devotion to one Holy God displayed in the Bible is a sacred marriage in the spiritual sense, but the dishonor of godly chastity and pureness to go after false gods is spiritual lewdness. She can by no means be Rome alone, she is holds every sort of pagan rituals. This woman will involve herself with the affairs of the world as she sits upon many waters. She will pride herself in her wealth, and will work with the beast to include the worship of the beast and his image as she sits upon this beast. Finally, she will work with the seven kings to facilitate the social aspects of governance. In the end, this great harlot is involved in the financial, religious, and social aspects of the world. Even though she is involved in all these things, she is alone in the wilderness. Her fate is that her allegiances not only turn on her, but cannot save her from the wrath of God.

Scarlet beast means this beast is an imposter of kingship and ungodly power. Scarlet is the colour of the robe they put on Jesus, Mt 27:28: “**and they stripped** Him **and put round Him** a scarlet cloak.” This was a mocking misrepresentation and now this beast is showing that he is the king of peace. This deception is the pomp of demonic power and abomination. The ungodly power is displayed in their colour, Isa 1:18: “Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as

white as snow; though they be red like crimson, they shall be as wool.” The beast has the love of money which is vain, Jer 4:30: “And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life.”

Was being is present tense participle translated with the use of substantive modifying “beast.” This beast is continuously showing his seven heads which have titles full of slander, Re 13:1. One of the heads was slain to death and was healed, Re 13:3. This beast for 3 1/2 years (second half of tribulation) spoke continuously slanderous things, Re 13:5. This beast made war with all the saints and had a false prophet, the second beast, who gave all authority to the first beast, Re 13:12.

Was having is present tense participle translated with the use of substantive modifying “beast.” This beast was continuously possessing these seven heads and ten horns, Re 13:1.

Revelation 17:4

That woman is the word of emphasis in this sentence. The article is previous reference referring to the woman in the previous verse.

Has been clothed is perfect tense in passive voice translated with the use of substantive modifying “woman.” This verb means the world, the beast and the seven kings flung around her in these clothing. Many commentators try to put this color purple as Roman imperialism, but this color is adapted by the Roman Empire from long traditions. This is not to identify within herself, but with the beast as he is clothed in such color of scarlet, Re 17:3. This woman had both purple and scarlet which portrayed the colors of the tabernacle curtains, Ex 26:1: “Moreover thou shalt make the tabernacle *with* ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work shalt thou make them.” The pagans copied these for their own as the king of Babylon would dress in royalty with scarlet if that one could explain the writing of the wall, Da 5:7: “The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and *have* a chain of gold about his neck, and shall be the third ruler in the kingdom.” This again comes from the pagans rituals of Babylon.

Has been decked is perfect tense in passive voice translated with the use of substantive modifying “woman.” Again the world, the beast and the seven kings arrayed this woman with their wealth of the earth and the sea.

Having is present tense participle translated with the use of periphrastic as the verb “to be” is understood. This woman is continuously possessing a gold cup in her hand. The cup seems pure on the outside as it made of gold, but on the inside is full of abominations. Her idolatry made her unclean.

Being full is present tense participle translated with the use of substantive modifying “cup.” This cup is continuously overflowing with corruption.

Revelation 17:5

Has been written is perfect tense in passive voice participle translated with the use of substantive modifying “name.” The world, the beast, and the seven kings put a name on her forehead: “mystery, the great Babylon, the mother of the harlots and of the abominations of the earth.” The rest of the world is branded with “666.” Believers in God will have God’s name on their foreheads, Re 22:4: “and they will see His face; and His name *will be* (on) their foreheads;” as the 144,000 had their foreheads sealed, Re 7:3: “saying, do not injure the earth, nor the sea, nor the trees, (until) which we should be sealing the bondmen of our God (on) their foreheads.” 14:1: “**And I saw**, and behold, *there were* the Lamb *Who* has stood (upon) the Mount of Sion, and (with) Him a hundred forty four thousand, *who* are having the name of His Father *which* have been written (on) their foreheads.” Remember this is a vision which John was

carried away in spirit, Re 17:3. This is not a literal woman dressed this way and this branding on her forehead, but this give a good picture of how wicked these idolatries are.

Revelation 17:6

I saw is the word of emphasis in this sentence. This verb is past tense showing what John saw in this vision.

Was drinking is present tense participle translated with the use of substantive modifying “woman.” This woman has an article which displays the previous reference of the same woman in the previous verses. This great harlot is continuously shedding blood of the saints and the two witnesses back in Re 11:3: “And **I will give** power to my two witnesses, and they will prophesy a thousand two hundred sixty days, *who* have been clothed in sackcloth.”

I wondered is past tense meaning John marvelled what all these images meant. When our Lord spoke in parables, his disciples questioned why Jesus spoke in metaphors, Mt 13:10: “And *after* the disciples **have come to Him** they said to Him, why are thou speaking to them (in) metaphors?” John does the same in his mind and the angel saw the puzzle upon his face.

I have seen is past tense participle translated with the use of time. This is another rare participle that is not translated with the use of substantive. All translations agree with this use. John saw this woman in the manner of great wonder. This noun is the same root word as the verb to wonder.

Revelation 17:7

After describing this great harlot, the mystery of the harlot is explained.

VIII. The Great harlot, Re 17-18

B. The mystery of the harlot explained, Re 17:7-14

7 And the messenger **said** to me, why wondered thou? **I** myself will tell thee the mystery of the woman, and of the beast which is carrying her, which is having the seven heads and the ten horns. 8 **The beast** which thou saw was, and is not, and is being about to be coming up (out of) the Abyss, and to be going (into) destruction; and the ones who are dwelling (on) the earth will wonder, of whom the names have not been written (in) the book of life (from) *the* foundation of *the* world, *while* they are seeing the beast which was and is not, and yet is. 9 **Here** is the mind which is having wisdom: the seven heads are seven mountains, where the woman is sitting (on) them. 10 And there are **seven kings**: the five fell, the one is, the other came not yet: and when he should come, it is necessary for him to remain a little while. 11 And **the beast** which was, and is not, also he himself is an eighth, and is (of) the seven, and is going (into) destruction. 12 And **the ten horns** which thou saw are ten kings, which received not yet a kingdom, but as kings are receiving authority one hour (with) the beast. 13 **These ones** are having one mind, and they are giving up the power and the authority of themselves to the beast. 14 **These ones** will make war (with) the Lamb, and the Lamb will overcome them; because He is LORD of LORDS and King of Kings: and these ones *who are* (with) Him, *are* called, and chosen, and faithful.

Said is the word of emphasis in this sentence. This verb is past tense and this word means to tell. This angel goes back to the same messenger from verse 1. This angel noticed the puzzle on John’s face and asked him why he is marvelling.

Will tell is future tense with the personal pronoun with the verb meaning the emphatic situation of personally explaining these symbols given by this vision. This woman is named mystery on her forehead. So the hidden things about this woman will be explained and so will this beast.

Is carrying is present tense participle translated with the use of substantive modifying the article “which.” This article refers to “beast.” Notice the difference before the woman was sitting on the beast, and now the beast is carrying her. This beast is supporting or upholding this woman.

Is having is present tense participle translated with the use of substantive modifying the article “which.” This article refers to “beast.” This beast is continuously possessing the seven heads and the ten horns.

Revelation 17:8

The beast is the word of emphasis in this sentence. Notice the angel started with the beast not the woman even though John was more perplexed concerning the woman. John was not wondering of the two beasts back in Re 13. The messenger will now pull together the vision back in that chapter and will explain further this first beast.

Thou saw is past tense referring to the beast which John saw in the previous verses.

Was is imperfect tense meaning this beast was in the past with continuous existence rising out of the sea, Re 13:1: “**And I stood** (upon) the sand of the sea; **and I saw** (out of) the sea a beast *which* was rising, *which* was having seven heads and ten horns, and (on) its horns ten diadems, and (upon) its heads *the* name of slander.” To portray this as the Roman Empire is again trying to fit a system of thought into these verses.

Is not is present tense meaning one of his heads was killed, Re 13:3: “**And I saw** one of its heads as slain (to) death; and the wound of its death was healed: and there was wondered in the whole earth after the beast.”

Is being about is present tense meaning something is going to occur.

To be coming up is present tense infinitive with the use of completing the verb “is being about.” This verb means this beast came back to life as he was healed, Re 13:3. Notice this picture of this imposter is like our Lord, Re 1:4: “**John** *is writing* to the seven assemblies which *are* (in) Asia: *may* grace and peace *be* to you (from) God Who is and that One was and Who is coming; and (from) the seven Spirits which are (before) His throne.”

To be going is present tense infinitive with the use of completing the verb “is being about.” This verb means the beast will face destruction at the second coming of our Lord, Re 19:20: “**And the beast was taken**, and the false prophet who has done the signs (before) him *was also taken*, (in) which he misled the ones who have received the mark of the beast, and the ones who were doing homage to his image. The two were cast **alive** (into) the lake of fire which was burning (with) brimstone.” **Are dwelling** is present tense participle translated with the use of substantive modifying the article “the ones.” These ones are the habitants of the world who worshipped the beast, Re 13:4: “**And they worshipped** to the dragon, who had given authority to the beast; and they worshipped to the beast, saying, who *is* like to the beast? **Who** is being able to make war (with) it?”

Will wonder is future tense meaning these worshippers of the beast will marvel the same way John wondered about this woman. This will be a mystery to them on how can this one fail when they said: “who is like to the beast? Who is being able to make war (with) it?” Re 13:4.

Have not been written is perfect tense in passive voice meaning God did not write in the past, present and will have abiding results their names in the book of life, Re 20:12: “**And I saw the dead**, the small and the great, *who* were standing (before) God, and books were opened; and another book was opened, which is of life and the dead were judged (out of) the things which had been written (in) the books (according to) their works.” 21:27: “**And there shall in no wise** enter (into) it defiling anything, and

practising abomination and a lie; if the ones who have not been written (in) the book of life of the Lamb *will not enter*.” God has been recording names in this book of life since the foundation of the world.

They are seeing is present tense participle translated with the use of genitive absolute with reference to time. This genitive agrees with “of whom.” TR has the nominative case which would make it the simple use of time. It does not change the translation as it would agree there with “the ones” instead of “of whom.” Another rare participle other than substantive use. All translations agree with this use. These worshippers of the beast are continuously seeing the beast throughout his rise, his supernatural elevation, and his destruction.

Revelation 17:9

Here is the word of emphasis in this sentence. This adverb brings attention to the beast which was first explained.

Is having is present tense participle translated with the use of substantive modifying the article “which,” as it refers to “the mind.” The mind is continuously possessing wisdom. We can have wisdom if we ask for it, Jas 1:5: “But **if** anyone of you is lacking wisdom, let him keep asking (from) God Who is giving to all freely, and is reproaching not, and it will be given to him.” God’s judgments are rich in wisdom, Ro 11:33: “**O depth** of riches both wisdom and knowledge of God! **How** unsearchable His judgments, and untraceable His ways.” We are called to the power and wisdom of God, 1Co 1:24: “but to them the called ones, both Jews and Greeks, *we are proclaiming* Christ power of God and wisdom of God.” God made unto us wisdom, 1Co 1:30: “But ye yourselves are **(out of) Him** (in) Christ Jesus, Who became for us *to be* wisdom (from) God and righteousness and sanctification and redemption.” Many things are a mystery in the wisdom of God, 1Co 2:7: “but we are speaking wisdom of God (in) a hidden thing, the *wisdom* which have been hidden which God predetermined (before) the ages (for) our glory.” Paul’s prayer was that we receive the spirit of wisdom, Eph 1:17: “in order that the God of our LORD Jesus Christ, the Father of glory, may give to you, *the* spirit of wisdom and revelation (in) *the* knowledge of Him,” Col 1:9: “**(On account of) this** also we ourselves heard (from) which day, we are not ceasing praying (for) you and asking for ourselves in order that ye may be filled with the knowledge of His will (in) all wisdom and spiritual understanding.”

The seven heads are seven mountains. The great red dragon is having seven crowned heads, Re 12:3: “And another sign was seen (in) the heaven, and behold, a great red dragon, *who* was having seven heads and ten horns, and seven diadems (upon) his heads;” but the beast is having seven heads but the ten crowned horns, Re 13:1: “And I stood (upon) the sand of the sea; and I saw (out of) the sea a beast *which* was rising, *which* was having seven heads and ten horns, and (on) its horns ten diadems, and (upon) its heads *the* name of slander.” This woman is sitting upon the scarlet beast, Re 17:3. The crowns are not kings but kingdoms. The seven mountains are seven kings as displayed in the next verse. This is not Rome as it sits upon seven hills, but this angel explains what these mountains are: kings. These kings are visible as they stand above all other rulers.

Revelation 17:10

Seven kings are the words of emphasis. Remember these are kingdoms, not literal kings.

Fell is past tense meaning the five world powers according to this angel that fell are Egypt, Babylon, Medo-Persia, Greece and Rome. We saw the last four fall in Daniel’s vision of Da 2. Egypt is always spoken as a kingdom as Joseph was sold into Egypt and the Pharaohs were known as kings, Ac 7:10.

The one is referring to the present Kingdom of the Dragon which was removed out of heaven, Re 12:9: “And the great dragon **was thrown out**, the ancient serpent, who was being called Devil, and the Satan, who was misleading the whole habitable *world*, he was thrown (into) the earth, and his messengers (with) him were thrown;” and is making war with the saints, Re 12:17: “And the dragon **was angry** (with) the

woman, and went to make war (with) the rest of her seed, who were keeping the commandments of God, and were having the testimony of Jesus.” The world worshipped the dragon, Re 13:4: “And **they worshipped** to the dragon, who had given authority to the beast; and they worshipped to the beast, saying, who *is* like to the beast? **Who** is being able to make war (with) it?” Satan had two helpers: the Beast of the sea and the false prophet of the land (second beast).

The other came not yet is the Kingdom of Christ, Re 20.

To remain is past tense infinitive with the use of subject to modify the verb “it is necessary.” This means Satan must abide for a short time.

Revelation 17:11

The beast is the word of emphasis. The last verse centered on the seven kingdoms, now the angel goes back to the beast.

Is an eighth meaning the eighth kingdom. This kingdom is out of the seventh which is of the dragon. So this is the dragon’s kingdom, but also the beast’s kingdom as well. This illusion is how Satan counterfeits his kingdom as Christ’s kingdom. When we think of the kingdom of Christ, we also think of the kingdom of God.

Is going is present tense meaning this beast is departing unto destruction, Re 19:20: “And the beast **was taken**, and the false prophet who has done the signs (before) him *was also taken*, (in) which he misled the ones who have received the mark of the beast, and the ones who were doing homage to his image. The two were cast **alive** (into) the lake of fire which was burning (with) brimstone.”

Revelation 17:12

The ten horns are the words of emphasis in this sentence. These are ten kings. There are lot of speculation who these ten kings are but all we know is that they are ten rulers who will follow the beast and are in unison with the beast.

Received not yet is past tense meaning these ten kings have not ruled yet, as they did not develop their kingdom over mankind to this moment.

Are receiving is present tense meaning these ten kings are continuously taking their power to rule for one hour. This means during these last 3 1/2 years, their rule will be short-lived.

Revelation 17:13

These ones, is the word of emphasis in this sentence. This is referring to the ten kings. Are these kings part of the kings of the world? Re 17:2 Probably not, as these ten kings seem to rise to power to give all to the beast, just as the dragon gave all power to the beast, Re 13:2: “And **that beast** which I saw was like to a leopard, and its feet as of a bear, and its mouth as *the* mouth of a lion *is*; and the dragon gave his power to it, and his throne, and great authority.” These ten kings will hate the woman, the great harlot, Babylon, Re 17:16: “And **the ten horns** which thou saw (upon) the beast, these ones will hate the harlot, and they will make her *who is* having been desolate and naked, and they will eat her flesh, and they will burn her (with) fire;” but the kings of the earth will weep when this harlot will fall, Re 18:9: “And the kings of the earth, who committed fornication and lived luxuriously (with) her, **will weep**, and will bewail (for) her, whenever they should be seeing the smoke of her burning.” So by these facts, these ten kings are not the same as the kings of the earth.

Are having is present tense meaning these ten kings are continuously possessing one viewpoint. Their decree is to give all power to the beast. Babylon is influencing the habitants of the world, Re 17:1; the

world leaders are partaking of her idolatries, Re 17:2; the beast is working with this great harlot, Re 17:3; that woman is great with religion and commerce, Re 17:4; and this mysterious great city possessed the same enemy with the beast and the wicked in general, Re 17:6; all power is still in the hands of the beast.

Revelation 17:14

These ones, is the word of emphasis in this sentence. These ones are the ten kings just as the last verse.

Will make war is future tense meaning these ten kings will battle with Christ at his second coming, Re 19:18-21: “in order that ye may eat flesh of kings, and flesh of chief captains, and flesh of strong *men*, and flesh of horses and of the ones who were sitting (on) them, and flesh of all free both also bond, and small both also great. And I saw the beast, and the kings of the earth, and their armies *who* had gathered together to make war (with) the One Who is sitting (on) the horse, and (with) His army. And the beast **was taken**, and the false prophet who has done the signs (before) him *was also taken*, (in) which he misled the ones who have received the mark of the beast, and the ones who were doing homage to his image. The two were cast **alive** (into) the lake of fire which was burning (with) brimstone; and the rest were killed (with) the sword which is going forth (out of) His mouth, of the One Who is sitting (on) the horse; and all the birds were filled (with) their flesh.”

Will overcome is future tense meaning these ten kings will fall in this last battle, Re 19:18-21 Ps 2:9: “Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.” 21:9: “Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.” 110:5: “The Lord at thy right hand shall strike through kings in the day of his wrath.” Da 2:44: “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

He is present tense showing the prophetic truth of Christ’s second coming, Re 19:16: “And **He is having** (upon) *His* garment and (upon) His thigh *the* name *which* has been written, King of kings and LORD of Lords.” 1Ti 6:15: “which in its own time the blessed and only Ruler, the King of the ones who are being kings and LORD of the ones who are being lords will show.”

Called, and chosen, and faithful are the ones who are coming with our Lord Re 14:4: “**These** are the ones who were not defiled (with) *the* women, for they are virgins: these are the ones who are following the Lamb wheresoever He should be going. **These** *who were* (from) Jesus were purchased (from among) the men as firstfruits *are* to God and to the Lamb:” 19:14: “And **the armies** (in) the heaven were following Him (upon) white horses, *who* are being clothed in fine linen, white and pure *linen*.” We are called, predestinated, justified and glorified, Ro 8:30: “but He predestinated whom, He also called these; and He called whom, He also justified these; but He justified whom, He also glorified these.” We are chosen and called, 1Pe 2:9: “but ye yourselves *are* a chosen race, a kingly priesthood, a holy nation, a people (for) a possession, so that ye might be setting forth the virtues of Him Who called you (out of) darkness (to) His wonderful light.” Paul calls his brethren in Colossae faithful, Col 1:2: “*are writing* to the saints and faithful brethren (in) Christ (in) Colossae; *may* grace and peace *be* unto you (from) God our Father and *the* LORD Jesus Christ.” Those in Smyrna are challenged to be faithful unto death, Re 2:10: “**Stop** fearing **at all** the things which thou are being about to be suffering. **Behold**, the devil is being about to throw *some* (of) you (into) prison, in order that ye may be tried; and ye will have tribulation ten days. **Keep being** faithful (unto) death, and I will give to thee the crown of life.”

Revelation 17:15

After describing this great harlot, the mystery of the harlot is explained. Now we come to the overthrow of the harlot.

C. The overthrow of the harlot, Re 17:15-18

15 **And he is saying** to me, the waters which thou saw, where the harlot is sitting, *these* are peoples and multitudes, and nations and tongues. 16 And **the ten horns** which thou saw (upon) the beast, these ones will hate the harlot, and they will make her *who is* having been desolate and naked, and they will eat her flesh, and they will burn her (with) fire; 17 for God gave (to) their hearts to do His mind, and to do one mind, and to give their kingdom to the beast, until the sayings of God should be fulfilled. 18 And **the woman** whom thou saw is the great city, which is having kingship (over) the kings of the earth.

He is saying is the word of emphasis in this sentence. This verb is present tense and this word (*lego*) means to point out with words or to advise continuously.

Thou saw is past tense meaning John saw these waters in Re 17:1. This explanation of this image is to show that the waters are the habitants of the world.

Is sitting is present tense referring to that same verse where the woman is dwelling with these habitants of the world.

Revelation 17:16

The ten horns are the words of emphasis in this sentence. These are the ten kings who are having power for a short time until they gave all authority to the beast, Re 17:12,13. They will join the dragon, the beast and the false prophet in the battle of Armageddon and will die, Re 17:14.

Will hate is future tense meaning before their battle with the Lamb, these ten kings will detest Babylon as their allegiance is with the beast. The beast wants all worship in his image, but Babylon is full of idolatries which worships many pagan gods. These ten kings are faithful to the beast, but the beast will not be involved in this hatred. The beast will allow the ten kings to do his dirty work. These ones is the same word referring to the ten kings in Re 17:13,14, and now here.

They will make is future tense meaning these ten kings will produce hardship for Babylon.

Having been desolate is perfect tense in passive voice participle translated with the use of periphrastic as the verb “to be” is added because the participle is in the same case as the pronoun “her.”

They will eat is future tense meaning these ten kings will devour her outward organisation. They will consume the city by destroying their network of trade, worship and social gathering.

They will burn this city with fire. These ten kings will not only disrupt their activities, but will destroy this great city with fire.

Revelation 17:17

Gave is past tense meaning God is in control of even these ten kings.

To do is past tense infinitive meaning the result of Babylon falling is pre-determined by the will of God.

To give is past tense infinitive meaning the fall of Babylon which has pagan gods will give all worship to the beast.

Should be fulfilled is past tense subjunctive meaning God’s discourse of the fall of Babylon found in Re 14:8: “And **another messenger** followed, saying, Babylon the great city fell, because she has given to drink to all nations (out of) the wine of the fury of her fornication” will be fulfilled in the next chapter.

Revelation 17:18

The woman is the word of emphasis in this sentence. This woman is that great city, Babylon.

Is having is present tense participle translated with the use of substantive modifying the article “which,” which is referring to “city.” Babylon is continuously possessing kingship over the kings of the earth, but the ten kings of the beast could not be controlled.

Revelation 18:1

After describing this great harlot, the mystery of the harlot is explained. After we came to the overthrow of the harlot, we now come to the angel announcing this fall.

VIII. The Great harlot, Re 17-18

D. Angel announcement of the fall of the harlot, Re 18:1-3

1 **And (after) these things** I saw a messenger *who* was descending (out of) the heaven, *who* was having great authority: and the earth was enlightened (with) his glory. 2 And **he cried** mightily (with) a loud voice, saying, Babylon is fallen, the great is fallen, and it came to pass a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hated bird: 3 because all the nations have drunk (out of) the wine of the fury of her fornication; and the kings of the earth committed fornication (with) her, and the merchants of the earth were enriched (through) the power of her luxury.

(After) these things are the words of emphasis which show the next event in this prophetic history. John uses this in Re 1:19 4:1 7:1,9 15:5.

I saw is past tense meaning what John saw in his visions. John here saw an angel. It does not mention anything particular of this messenger.

Was descending is present tense participle translated with the use of substantive modifying “messenger.” This angel was continuously coming down out of heaven.

Was having is present tense participle translated with the use of substantive modifying “messenger.” This angel was continuously possessing great permission to execute this announcement of doom for Babylon.

Was enlightened is past tense in passive voice meaning the angel’s glory shined upon the earth.

Revelation 18:2

He cried is the word of emphasis in this sentence. This verb is past tense meaning this was a loud and forceful proclamation.

Is fallen is past tense and mentioned two times for emphasis. This great city Babylon descended from a place of prominence to condemnation.

It came to pass is past tense meaning this city became a sanctuary for demons, a prison for unclean spirits, and a prison for despicable birds, Isa 13:21: “But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.” Jer 50:39: “Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.” Zep 2:14: “And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover the cedar work.” God has turned

this great city into a haven of evil spirits watching over fallen Babylon along with wretched birds watching for their prey. The ten kings ruined her by breaking down her towers and burning her with fire, Re 17:16: “And **the ten horns** which thou saw (upon) the beast, these ones will hate the harlot, and they will make her *who is* having been desolate and naked, and they will eat her flesh, and they will burn her (with) fire.” Now it is just waste for demons, unclean spirits and detestable birds.

Revelation 18:3

Have drunk is perfect tense meaning in the past all nations nourished in her idolatry and are part of God’s wrath.

Committed fornication is past tense meaning the kings of the earth (not the ten kings) also worshipped idols with this city. The ten horns were only followers of the beast and would only worship the beast.

Were enriched is past tense meaning the businessmen of the world became rich out of the power of this city’s wealth.

Revelation 18:4

After describing this great harlot, the mystery of the harlot is explained. After we came to the overthrow of the harlot, we come to the angel announcing this fall. After this, there is another announcement for separation.

VIII. The Great harlot, Re 17-18

E. Another announcement for separation, Re 18:4-8

4 **And I heard** another sound (out of) the heaven, saying, come (out of) her, My people, in order that ye may not have fellowship in her sins, and in order that ye may not receive (of) her plagues: 5 for her sins followed (as far as) the heaven, and God remembered her unrighteousness. 6 **Render** to her as also she herself rendered to you; and double to her double, (according to) her works. **(In) the cup** which she mixed, mix to her double. 7 **So much as** she glorified herself and she lived luxuriously, give so much torment to her and mourning. Because **(in) her heart** she is saying, “I am sitting a Queen, and I am not a widow: and I shall in no wise see mourning.” 8 **(On account of) this** her plagues, death and mourning and famine, will come (in) one day, and she will be burnt (with) fire; for that God LORD Who is judging her *is* strong.

I heard is past tense showing prophetic call of what John heard in this vision. John heard another sound. This first sound was the angel’s cry, now another cry. It does not say from who and how it was delivered.

Come is past tense imperative. This is the same exhortation that Paul gave to the Corinthians, 2Co 6:17: “Wherefore **come out** (from) the midst of them and be separated, *the* LORD is saying, and stop touching the unclean thing; and I Myself will receive you.” This call of separation was prophesied by Isaiah, Isa 48:20: “Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath redeemed his servant Jacob;” and by Jeremiah, Jer 50:8: “Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.” 51:6: “Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD’S vengeance; he will render unto her a recompence.”

Ye may not have fellowship is past tense subjunctive meaning the purpose of separation is not taking part of her idolatries.

Ye may not receive is past tense subjunctive meaning another purpose of separation is not obtaining her judgments.

Revelation 18:5

Followed is past tense meaning her idolatries reached unto heaven, Jer 51:9: “We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the skies.”

Remembered is past tense meaning God recalled her iniquity, Re 16:19: “And the great city **came to pass** (into) three parts; and the cities of the nations fell; and the great Babylon was remembered (before) God, to give to her the cup of the wine of the fury of His wrath.”

Revelation 18:6

Render is the word of emphasis in this sentence. This verb is past tense imperative. This word means to requite or recompense. As Babylon since the tower of Babel have killed the prophets and martyred the saints, this requital is double recompense according to the Levitical law, Ex 22:4: “If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.” Jer 16:18: “And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.” Zec 9:12: “Turn you to the strong hold, ye prisoners of hope: even to day do I declare *that* I will render double unto thee.”

(In) the cup are the words of emphasis in this sentence.

Mix is past tense imperative. This exhortation is to pour out double her cup of God’s indignation, Re 14:10: “he Himself also will drink (of) the wine of the fury of God which has been mixed undiluted (in) the cup of His wrath, and he will be tormented (in) fire and brimstone, (before) the holy messengers, and (before) the Lamb.”

Revelation 18:7

So much as is the word of emphasis in this sentence. This manner of making herself great is what this pronoun is displaying.

Glorified is past tense meaning this city praised herself with honour.

Lived luxuriously is past tense meaning this city lived excessively with eager desires.

Give is past tense imperative meaning this voice is begging God to furnish great quantity of torture and sorrow to this wicked city.

(In) her heart are the words of emphasis in this sentence, Mt 6:21: “For where your treasure **is**, there your heart will be also.”

Is saying is present tense meaning this verb is “*lego*” which refers to affirming, teaching and exhorting. This was her doctrine. After this verb, the Greek word “*oti*” renders a translation of quotation. TR does not have this Greek word here.

Am sitting is present tense meaning this city is continuously proclaiming her authority.

I am not a widow means her husband is not dead. She refers to her husband as those who she is sitting on: habitants of the world, the kings of the world, and the beast, La 1:1: “How doth the city sit solitary, *that was* full of people! *how* is she become as a widow! she *that was* great among the nations, *and* princess among the provinces, *how* is she become tributary!”

I shall in no wise see is past tense subjunctive meaning with the double negative, this city proclaims that she will never see misfortune.

Revelation 18:8

(On account of) this are the words of emphasis in this sentence.

Will come is future tense meaning because of her boasting, plagues, death and mourning and famine will arrive in one day.

She will be burnt is future tense meaning the ten kings burned her with fire, Re 17:16; but God's fire is total consummation because the Lord God is mighty.

Is judging is present tense participle translated with the use of substantive modifying the article "who" which refers to "God." The article with God is previous reference to Re 18:5.

Revelation 18:9

After describing this great harlot, the mystery of the harlot is explained. After we came to the overthrow of the harlot, we come to the angel announcing this fall. After this, there is another announcement for separation, and now the universal lamentation over the fall of this great harlot.

VIII. The Great harlot, Re 17-18

F. The universal lamentation over her fall, Re 18:9-19

9 And the kings of the earth, who committed fornication and lived luxuriously (with) her, **will weep**, and will bewail (for) her, when they should be seeing the smoke of her burning, 10 *while* they have stood (from) afar (on account of) the fear of her torment, saying, woe, woe, the great city, Babylon, the strong city! For thy judgment came in one hour. 11 And **the merchants** of the earth will be weeping and will be mourning (for) her, because no one is buying their lading anymore; 12 lading of gold, and of silver, and of precious stone, and of pearl, and of fine linen, and of purple, and of silk, and every article of ivory, and every article (of) most precious wood, and of brass, and of iron, and of marble, 13 and cinnamon, and incense, and ointments, and frankincense, and wine, and oil, and finest flour, and wheat, and cattle, and beast, and of horses, and of chariots, and of slaves, and souls of men. 14 And **the ripe fruits** of the desire of thy soul departed (from) thee, and all the fat things and bright things departed (from) thee, and thou should in no wise find them anymore. 15 **The merchants** of these things, who were enriched (from) her, will stand (from) afar (because of) the fear of her torment, weeping and mourning, 16 and saying, woe, woe, the great city, which has been clothed with fine linen and purple and scarlet, and has been decked with gold and precious stone and pearls 17 for the so great wealth and every steersman, and all the one who is sailing (on) place, and sailors, was made desolate in one hour, and as many as are working the sea, stood afar off, 18 and were crying, *because* they are seeing the smoke of her burning, saying, what is like to the great city? 19 And **they threw** dust (upon) their heads, and were crying, weeping and mourning, and saying, woe, woe, the great city, (in) which all the ones who were having ships (in) the sea were enriched (through) her costliness for she was made desolate in one hour.

Will weep is the word of emphasis in this sentence. The kings of the earth will lament their loss of this trading and religious partner.

Will bewail is also future tense meaning these kings will beat their breast for grief as if it is a funeral of a good friend.

They should be seeing is present tense subjunctive meaning this sorrow will come to focus at the sight of her destruction.

Revelation 18:10

They have stood is perfect tense participle translated with the use of time (*while*). TWENTY agrees with this use. AMP & RSV translated it with the use of attendant circumstance: “They will stand a long way off, in terror of her torment, and they will cry.” All other translations did not give a use to this participle. The kings of the earth were afraid to be part of her judgment as she was burning to the ground. They looked at her destruction from a far distance.

Came is past tense meaning these kings of the earth understood that this was judgment upon this city as fire came down from heaven like Sodom and Gomorrah.

Revelation 18:11

The merchants are the words of emphasis in this sentence.

Will be weeping and will be mourning both are future tense meaning the businessmen of the world will be like the kings of the earth. It will be a sorrowful day as all trading will be suspended. TR has present tense instead of future tense.

Is buying is present tense meaning there is now continuously no trading with this city. Their lading is this city’s cargo.

Revelation 18:12

Of gold, silver, precious stone, pearl, fine linen, purple, silk, ivory, wood, brass, iron and marble are all part of this city’s cargo.

Revelation 18:13

Beast means beast of burden much as mule. TR has sheep in its place.

Souls of men are the same as slaves but these are working slaves as human live stock, Eze 27:13: “Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market.” They were in traffic of human souls for the purpose of manual labour.

Revelation 18:14

The ripe fruits are the words of emphasis in this sentence. Not only all the merchandise mentioned in the last two verses, but the fresh fruit will be missed.

Departed is past tense meaning the merchants will not find what their appetites lusted before. Not only fresh fruits vanished, but also tasty foods and dainty clothing are gone.

Thou should in no wise find is past tense subjunctive with double negation meaning these articles of merchandise are not coming back.

Revelation 18:15

The merchants are the words of emphasis in this sentence.

Were enriched is present tense participle translated with the use of substantive modifying the article “who,” which refers to “merchants.” These merchants were made rich by the trading with this city.

Will stand is future tense as found as a participle in Re 18:10 where the kings of the earth have stood afar off, now it is the merchants.

Revelation 18:16

Woe, woe is the double interjection as found in Re 18:10. There the kings of the earth were standing afar and crying out this saying. Now it is the merchants. The kings of the earth were noticing the city itself, but the merchants are noticing the merchandise.

Revelation 18:17

Was made desolate is past tense in passive voice meaning God ruined Babylon’s wealth through this city’s seaport.

Is sailing is present tense participle translated with the use of substantive modifying the article “who,” which refers to “all.” TR has the noun “company” instead of the verb. And TR has “ships” instead of “place.” The reversal of these two words makes the same meaning.

Are working is present tense meaning those are labouring the sea meaning they are fishermen and shipmen.

Stood is past tense meaning first it was the kings of the earth, then the merchants, and now the sailors looked to the city burning to the ground from a distance.

Revelation 18:18

Were crying is imperfect tense meaning these sailors were speaking in mourning with a loud voice.

They are seeing is present tense participle translated with the use of cause (*because*). AMP, ASV, AV, Garnier, Murdoch, NET, Tyndale and Williams translated with the use of time: “exclaimed as they watched.” This use could be the possible rendering, but it could also be “cause.” There is no right answer with uses as long the question is asked from “they were crying.”

Revelation 18:19

They threw is the word of emphasis in this sentence. This verb is past tense meaning they poured a heap of earth, which is a common sign of lamentation among the Orientals.

Woe, woe again the double interjection of sadness. First the kings of the earth, then the merchants, and now the sailors.

Revelation 18:20

After describing this great harlot, the mystery of the harlot is explained. After we came to the overthrow of the harlot, we come to the angel announcing this fall. After this, there is another announcement for separation, and the universal lamentation over the fall of this great harlot. Now the heavens rejoice!

VIII. The Great harlot, Re 17-18

G. The heavens rejoiced over her fall, Re 18:20-24

20 **Keep rejoicing** (over) her, O heaven, and the holy ones and sent ones and the prophets; for God judged your judgment (upon) her. 21 And one strong messenger **took up** a stone, as a great millstone, and threw *it* (into) the sea, saying, Babylon the great city will be thrown down with violence, and shall in no wise found any longer: 22 and a sound of harpers and musicians and flute players and trumpeters shall in no wise be heard (in) thee any longer, and any artificer of any art shall in no wise be found (in) thee any longer, and a sound of millstone shall in no wise be heard (in) thee any longer, 23 and a light of a lamp shall in no wise shine (in) thee any longer, and a voice of a bridegroom and of a bride shall in no wise be heard (in) thee any longer; for thy merchants were the great ones of the earth, for all the nations were misled (by) thy sorcery. 24 And *the* blood of heralds and saints, and of all who had been slain (on) the earth was found (**in**) **her**.

Keep rejoicing is present tense imperative meaning another sound out of the heaven, Re 18:4; spoke again and exhorted those in heaven to keep being glad for the fall of Babylon. The kings of the earth, the merchants, and the sailors all lamented over her fall, but the angels in heaven, the saints, the apostles, and the prophets are exhorted to continuously be delighted in the fall of the great harlot, Ps 48:11: "Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments." The four categories covers all God's soldiers. TR does not have "and" between "holy ones" and "sent ones." This would make it only three categories as it would be "holy apostles and prophets." The church is founded upon the prophets and apostles, but it is not the church here, Eph 2:20: "built up (on) the foundation of the sent ones and prophets, *although* Jesus Christ Himself is *the* cornerstone."

Judged is past tense meaning this fall of Babylon is because God decreed this decree. Notice the verb and the noun having the root meaning. This makes the case for trial not the sentencing.

Revelation 18:21

Took up is the word of emphasis in this sentence. This verb is past tense meaning a strong angel lifted up a stone as a great millstone which is turned by an ass, Mr 9:42: "And **whoever** should cause to offend one of the little ones who are believing (in) Me, it is good for him rather if a millstone is being place about his neck, and he has been thrown (into) the sea." This splashed into the sea and disappeared beneath the waves as the image of the end of Babylon.

Revelation 18:22

Shall in no wise be heard is past tense in passive voice subjunctive with double negation meaning the sound of partying in this city will never be heard again.

Shall in no wise be found is past tense in passive voice subjunctive with double negation meaning all craftsmen will never be obtained in this city.

Shall in no wise be heard again is past tense in passive voice subjunctive with double negation meaning not only the social life will be gone, also the working class will disappear.

Revelation 18:23

Shall in no wise shine is past tense in passive voice subjunctive with double negation meaning no visible light will ever shine again.

Shall in no wise be heard is past tense in passive voice subjunctive with double negation meaning there will never again be weddings in this city.

Were misled is past tense in passive voice meaning all habitants of the world were led astray by her idolatries. This magical arts of promising wealth, prosperity, health, and pleasure led the world into error

and sin, Na 3:4: “Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.”

Revelation 18:24

Had been slain is perfect tense in passive voice participle translated with the use of substantive modifying the article “who,” which refers to “all.” This idolatry slaughtered the prophets, saints and all who was in her way.

Was found is past tense in passive voice meaning all this blood is on her hands.

(In) her are the words of emphasis in this sentence.

Revelation 19:1

John opened with an introduction explaining the construction of this book that he was to write concerning the things which was (Chapter 1); the things which are (Chapter 2 & 3); and the things after these things (Chapter 4-22). In chapter one John saw the description of Christ in his glory. In chapter 2 & 3, John penned seven letters to the seven messengers of the seven assemblies in Asia Minor which was the present state of these churches. At the beginning of chapter 4, John opened with “**after these things**” which are the future events. In this chapter, John saw the 24 elders in heaven. The next chapter, John continued his vision in heaven with the description of the book and its seven seals. Next, John saw the opening of the first six seals. John now leaves for a moment as an interlude of the opening of the seventh seal. In this interlude, John saw the preparation of the 144,000 Jewish servants who were sealed on their foreheads so they would not be harmed the remainder of this Great Tribulation. He also saw a great multitude of tribulations saints clothed in white. After these preparations were finished, the seventh seal is opened. In this seventh seal, there are seven messengers with trumpets. The first six messengers blow their trumpets and great wrath is pour out upon the earth like those plagues over Egypt. Now the seventh messenger is revealed as a strong messenger who is dressed with royalty to announce the second coming of our Lord. As between the sixth and seventh seal, there was an interlude, between the sixth and seventh trumpet, God uses another interlude to introduce us to the beginning of Jacob’s trouble. The seventh seal includes the seven trumpets and the seventh trumpet includes this interlude and the seven vials poured upon the earth. This means the seventh seal consists of all these trumpets and vials. The seventh trumpet is sounded and great hail will fall upon the earth. After this, Satan is thrown out of heaven and persecutes Israel which is Jacob’s trouble. God continues his seventh trumpet judgment by sending seven more messengers with bowls of wrath. Finally, we come to the great harlot and her fall. After this, there is the marriage of the Lamb. We see now the hallelujah chorus.

IX. Marriage of the Lamb, Re 19:1-10

A. Hallelujah, Re 19:1-6

1 **And (after) these things** I heard a sound of a great loud multitude (in) the heaven, saying, hallelujah: the salvation and the glory and the honour and the power *is* to our LORD God: 2 for His judgments *are* true and righteous; for He judged the great harlot, who was corrupting the earth (with) her fornication, and He avenged the blood of His bondmen (at) her hand. 3 And they said **a second time**, hallelujah, and her smoke is going up (to) the ages of the ages. 4 And the twenty four elders and the four living creatures **fell down**, and worshipped God Who was sitting (on) the throne, saying, amen, hallelujah. 5 And **a sound** came forth (from) the throne, saying, all His bondmen, and the ones who are fearing Him, the small and the great *ones* keep praising our God. 6 **And I heard** as a sound of a great multitude, and as a sound of many waters, and as a sound of strong thunders, saying, hallelujah, for our LORD God the Almighty reigned.

(After) these things are the words of emphasis. These words are used to show the next event in these prophetic visions.

I heard is past tense meaning to show what John heard in heaven during his vision. This time John heard a large grand chorus of singers. This is the response most likely from the 24 elders, the four beasts, and all the angels, Re 7:11. Along will be the great multitude of tribulation saints, Re 7:9. Remember the 24 elders represent the twelve tribes of Israel and the twelve apostles. This representation in heaven would include all Old Testament saints and New Testament saints as the dead in Christ will rise first, 1Th 4:6; then those who are remaining will be caught away, 1Th 4:7. The church is not on earth throughout the Great Tribulation, but are in heaven with these heavenly hosts.

Hallelujah is only found in this chapter, four times. This means praise ye the Lord. This is found in LXX as the heading or conclusion to Psalms, Ps 104; 105; 106; 111; 112; 113; 115; 116; 117; 135; 146; 147; 148; 149; 150.

The salvation, and the glory, and the honour, and the power are all four found only here. Glory, honour and power are found in Re 4:11 5:12 7:12. Salvation is found in Re 7:10. So they are repeating their song from Re 7:10-12: “and they are crying with a loud voice, saying, salvation is to the One Who is sitting (on) the throne of our God, and to the Lamb. And all the messengers had stood around the throne and the elders and the four living creatures, and they fell (before) the throne (upon) their face, and they worshipped God, saying, amen; the blessing and the glory and the wisdom and the thanksgiving and the honor and the power and the strength *are* to our God (to) the ages of the ages. Amen.” Notice the article with each noun making them each distinct.

Revelation 19:2

True and righteous judgments mean this is a song of victory as found in Re 15:3: “And **they are singing** the song of Moses, the bondman of God, and the song of the Lamb, saying, thy works *are* great and wonderful, LORD Almighty God; thy ways *are* righteous and true, King of the nations;” where they sung the old song of Moses and the song of the Lamb where their songs show God’s ways are true and righteous. Later an angel from the altar of incense (which is the prayers of the saints) say that God’s judgments are true and righteous, Re 16:7: “And I heard of the altar saying, yea, LORD, the Almighty God, Thy judgments *are* true and righteous.” Now all the angels, every saint whether Old Testament or New Testament and the tribulation saints are voicing that God is true and righteous in his judgments.

He judged is past tense meaning the reason why God’s judgments are true and righteous is because God condemned Babylon. It seemed that the 10 kings from the beast destroyed this harlot, Re 17:16: “And **the ten horns** which thou saw (upon) the beast, these ones will hate the harlot, and they will make her *who* is having been desolate and naked, and they will eat her flesh, and they will burn her (with) fire;” but God will even use these instruments to accomplish his purpose. This idolatrous city deserved to be destroyed.

Was corrupting is imperfect tense meaning this great harlot was destroying the world with her idolatry, so she needed to be destroyed.

He avenged is past tense meaning God defended those who died for him. God needs to punish those who murdered because of the legal concept of the sanctity of blood. When Cain murdered, only God has the legal right to defend those who have been murdered. God has given this right to the ruling governments. Capital punishment has to be done with righteous judgment, not out of hatred or grief. But we must follow the law of the land as Jesus and Paul never criticised their local governments.

Revelation 19:3

A second time is the word of emphasis in this sentence. This is the second hallelujah chorus, a heavenly encore.

Is going up is present tense meaning this is a sign of continuous ruin instead of incense, Re 8:4: “And the smoke of the incense went up with the prayers of the saints, (out of) *the* hand of the messenger, (before) God.” This is prophesied by Isaiah, Isa 34:9,10: “And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.” What a sign of “Babylon utter collapse!” (Swete) This is like the testimony of Sodom and Gomorrah, Ge 19:28: “And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.”

Revelation 19:4

Fell down is the word of emphasis in this sentence. This verb is past tense meaning these are the same who started in heaven back in Re 4:4,6: “And around the throne *were* twenty four thrones, and I saw (on) the thrones twenty four elders *who* were sitting, *who* had been clothed (in) white garments; and *they* *had* golden crowns (on) their heads; and (before) the throne as a glass sea *is* like crystal. And (in) the midst of the throne and around the throne *there were* four living creatures *who* are being full of eyes before and behind.” Notice in Re 4:10: “The twenty four elders **will fall** (before) the One Who is sitting (upon) the throne, and they are worshipping the One Who is living (to) the ages of the ages, and they are throwing their crowns (before) the throne, saying,” it is future tense “will fall” and now past tense meaning this is the fulfillment of what these were expecting from their Lord Jesus Christ and their Holy God, Re 4:11: “Thou are worthy, The LORD and our Holy God, to receive that glory and that honor and that power: because Thou created all things, and (by) Thy will they are and were created;” as they gave the three aspects of their worship: glory, honour and power.

Worshipped is past tense meaning along with prostrating before God, they showed their reverence because God is the Almighty King. In their respect, they proclaimed praise to the Lord, the third Hallelujah.

Was sitting is present tense meaning God is continuously ruling.

Revelation 19:5

A sound is the word of emphasis in this sentence. This sound must be like the voice of many angels as in Re 5:11: “And I saw, and I heard as *the* voice of many messengers around the throne and of the living creatures and of the elders; and their number was ten thousands of ten thousands and thousands of thousands.” John did not see who this was, but only heard this sound.

Came forth is past tense meaning this sound started from the throne. TR has “out of” instead of “from” as preposition. This would make it emphatic as the verb has this preposition as part of its compound word.

Are fearing is present tense participle translated with the use of substantive modifying the article “the ones.” Both nouns each have an article joined by the preposition: “and *kai*.” Just there is the small and the great ones (two distinct groups) praising God. Some Christians will be in heaven with no works, but will be saved by fire, 1Co 3:15: “if anyone’s work will be consumed, he will suffer loss; but he himself will be saved, but so as (through) fire.” This is the second distinct group. The first group as those believers who are sold out for Christ. This second group are those who are continuously fearing meaning they received the Lord because they know who God is, as the thief on the cross. He believed in Christ because he knew that Jesus is Lord and will have his kingdom, Lu 23:42: “And he was saying to Jesus, remember me, LORD, whenever Thou should come (in) Thy kingdom.” The devils believed that there is one God and are shuddering, Jas 2:19: “Thou thyself are believing that there is one God. Thou are doing well; even the demons are believing and shuddering.” This horror will not bring repentance, but the fear of the

righteous brings reverence and obedience which is true piety whether they are small or great (poor or rich). TR adds: "both."

Keep praising is present tense imperative meaning these multitude of angels cried out with one voice to exhort all the righteous to keep singing praises in honour to God. This is not one shout, but continuous praise.

Revelation 19:6

I heard is the word of emphasis in this sentence. This verb is past tense meaning another sound which John heard in these visions. This sound is vast number of people as many waters are described earlier as peoples, and multitudes, and nations, and tongues, Re 17:15: "And he is saying to me, the waters which thou saw, where the harlot is sitting, *these* are peoples and multitudes, and nations and tongues." This great multitude of people were loud as strong thunders. This the fourth hallelujah.

Reigned is past tense meaning our Lord God ruled as the Almighty King, Ps 47:7: "For God is the King of all the earth: sing ye praises with understanding." TR does not have "our." Re 11:15: "And the seventh messenger sounded *his trumpet*; and great voices came to pass (in) the heaven, saying, the kingdoms of the world of our LORD's, and of His Christ's came to pass, and He will reign (to) the ages of the ages."

Revelation 19:7

After the hallelujah chorus, his wife is ready.

IX. Marriage of the Lamb, Re 19:1-10

B. His wife is ready, Re 19:7-10

7 **Let us keep rejoicing** and let us keep exulting; and let us give to Him glory; for the marriage of the Lamb came, and His wife made herself ready. 8 And **it was given** to her in order that she may clothed herself in fine linen, pure and bright *linen*; for the fine linen is the righteousness of the saints. 9 And he is saying to me, write, the ones who have been called (to) the supper of the marriage of the lamb *are* blessed. And he is saying to me these words of God are true. 10 And I fell (before) his feet to do homage to him and he is saying to me, stop doing *it*. I am thy **fellow bondman** and of thy brethren who is having the testimony of Jesus. Do homage **to God**. For **the testimony** of Jesus is the spirit of prophecy.

Let us keep rejoicing is the word of emphasis in this sentence. This verb is present tense subjunctive meaning this is hortatory as a strong urging in a continuous sense. Before the great number of angels are exhorting to praise God, now everyone together is exhorting each other to keep being glad. This is the first of three cheers as they are fans of the Bride, 1Sa 2:1: "And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation."

Let us keep exulting is present tense subjunctive meaning this second chant of strong exhortation is rejoicing exceedingly in a continuous sense. This cheer is going wild in their joy. They are jubilant and are strongly urged to keep it up, Ps 72:18: "Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things."

Let us give is past tense subjunctive meaning this third strong motivational pep talk is to start giving God all the glory. We need to say as John the Baptist: "He must increase, but I decrease." Joh 3:30: "It is

necessary **for that One** to be increasing, but for me to be decreasing.” And the apostles asked: “Increase our faith.” Lu 17:5: “And the sent ones said to the LORD, add faith to us.”

Came is past tense meaning this prophetic event is occurring of the marriage of the Lamb, 2Co 11:2: “For **I am being jealous** as to you with *the* jealousy of God; for I espoused you to one man to present *you* a chaste virgin to the Christ.” In the N.T. Jesus is the bridegroom, Mt 9:15: “And Jesus said to them, are the sons of the bridegroom being able to be mourning while the bridegroom is (with) them? No! But *the* days **will come** whenever the bridegroom should be taken away (from) them, and then they will fast.” As Jesus is the Lamb of God, Joh 1:29: “John is seeing on the morrow Jesus *Who* is coming (to) him, and is saying, see! the Lamb of God *is coming*, Who is taking away the sin of the world.” In the O.T. God is the bridegroom of Israel, Ho 2:16: “And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi; and shalt call me no more Baali.” Ishi means my husband. Wife in the Old Testament also means someone who is espoused, Lu 2:5: “to being registered himself (with) Mary who has been betrothed to him as wife, *because* she is being great with child.” So just as Mary, the Church is espoused to Christ as a chaste virgin. Now our wedding day will be at the end of this seven year Great Tribulation.

Made ready is past tense meaning the saints are prepared for this great event. The betrothal has taken place when we received our Lord as Saviour, and this espousal in God’s eyes is fully equivalent legally to the marriage itself. Believers have waited for this blessed hope, Tit 2:13: “awaiting the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ.” We have our garment for the wedding feast, Mt 22:12: “and he is saying to him, friend, how entered thou here *by* not having a garment of *the* wedding feast? But **that one** was speechless.” Re 3:5: “**The one** who is overcoming, the same will clothe himself (in) white garments; and I will in no wise blot out his name (from) the book of life, and I will confess his name (before) My Father and (before) his messengers.” 4:4: “And around the throne *were* twenty four thrones, and I saw (on) the thrones twenty four elders *who* were sitting, *who* had been clothed (in) white garments; and *they had* golden crowns (on) their heads.” Isa 61:10: “I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.”

Revelation 19:8

It was given is the word of emphasis in this sentence. This verb is past tense in passive voice meaning God furnished his Bride with proper attire.

She may clothed herself is past tense in middle voice subjunctive meaning the purpose of God providing for his espoused wife so she may have fine, pure and bright clothes thrown around her. This clothing must be very costly as it is the righteousness for these saints. We were bought with a great price, 1Co 7:23: “Ye were bought **with a price**; stop becoming bondmen of men.” We were redeemed by the blood of Jesus Christ, 1Pe 1:19: “but by precious blood of Christ as a lamb without blemish and without spot.” The purity is displayed in the white robes, Re 7:13: “And one (of) the elders **answered**, saying to me, who are these ones who had been clothed with the white robes, and from where came they?” The whiteness will be brilliant white as Christ in the transfiguration, Mt 17:2: “And He was transfigured (before) them, and His face shined as the sun *is*, and His garments became white as the light *is*.”

Revelation 19:9

He is saying is the word of emphasis in the sentence. This verb is present tense meaning this angel is pointing out what this event entails. This wedding director will now dictate what type of gathering this will be.

Write is past tense imperative meaning John needed to make sure to record this great event.

Have been called is perfect tense in passive voice participle translated with the use of substantive modifying “the ones.” These ones who were invited to this marriage supper are highly recognised. They are important participants as they will be part of this event.

He is saying is the word of emphasis in this sentence. This verb is present tense meaning this angel is pointing out again that God’s words are true, 1Jo 5:20: “And we know that the Son of God is come, and has given us an understanding in order that we might be knowing the true One; and we are (in) that true One, (in) His Son Jesus Christ. **He** Himself is the true God, and *the* eternal life.”

Revelation 19:10

I fell is the word of emphasis in this sentence. This verb is past tense meaning the purpose of this prostrating himself in front of the angel is to worship him.

He is saying is present tense meaning this angel is continuously teaching here that it is not right to worship another brethren in Christ. Was John so full of excitement over the preparation of the wedding feast that he caught away and felt to worship an angel, Col 2:18: “Stop letting anyone defraud you of the prize doing *His* will (in) humility and worship of the messengers, he has not seen these things *and* was intruding into *them*, vainly being puffed up (by) the mind of his flesh.”

Stop doing is present tense imperative meaning stop seeing with the eyes. John is perceiving that this messengers was God and he needed to stop this illusion, Ac 10:26: “But Peter raised him, saying, rise up: I myself also myself am a man.”

Fellow bondman is the word of emphasis in this sentence. This word means an angel as the fellow servant of Christians.

Do homage is past tense imperative meaning to start to give reverence to God.

To God is the word of emphasis in this sentence.

The testimony is the word of emphasis in this sentence. Jesus profession is the fulfillment of prophecy. The Spirit is part of fulfilling the prophecy to identify the witness of Christ, Mr 1:10: “And while he **immediately** was coming up (from) the water, he saw the heavens *which* was being divided, and the Spirit as a dove *which* was descending (upon) Him.”

Revelation 19:11

John opened with an introduction explaining the construction of this book that he was to write concerning the things which was (Chapter 1); the things which are (Chapter 2 & 3); and the things after these things (Chapter 4-22). In chapter one John saw the description of Christ in his glory. In chapter 2 & 3, John penned seven letters to the seven messengers of the seven assemblies in Asia Minor which was the present state of these churches. At the beginning of chapter 4, John opened with “**after these things**” which are the future events. In this chapter, John saw the 24 elders in heaven. The next chapter, John continued his vision in heaven with the description of the book and its seven seals. Next, John saw the opening of the first six seals. John now leaves for a moment as an interlude of the opening of the seventh seal. In this interlude, John saw the preparation of the 144,000 Jewish servants who were sealed on their foreheads so they would not be harmed the remainder of this Great Tribulation. He also saw a great multitude of tribulations saints clothed in white. After these preparations were finished, the seventh seal is opened. In this seventh seal, there are seven messengers with trumpets. The first six messengers blow their trumpets and great wrath is pour out upon the earth like those plagues over Egypt. Now the seventh messenger is revealed as a strong messenger who is dressed with royalty to announce the second coming of our Lord. As between the sixth and seventh seal, there was an interlude, between the sixth and seventh trumpet, God uses another interlude to introduce us to the beginning of Jacob’s trouble. The seventh seal

includes the seven trumpets and the seventh trumpet includes this interlude and the seven vials poured upon the earth. This means the seventh seal consists of all these trumpets and vials. The seventh trumpet is sounded and great hail will fall upon the earth. After this, Satan is thrown out of heaven and persecutes Israel which is Jacob's trouble. God continues his seventh trumpet judgment by sending seven more messengers with bowls of wrath. Finally, we come to the great harlot and her fall. After this, there is the marriage of the Lamb. This will close the Great tribulation with the Second Coming of the Lord. We see the coming of the King.

X. Second coming of the Lord, Re 19:11-20:3

A. Coming of the King, Re 19:11-16

11 **And I saw** the heaven which had been opened, and behold, *there is* a white horse, and *there is* the One Who is sitting (upon) it, *Who* is being called faithful and true and He is judging and is making war (in) righteousness. 12 And **His eyes** were a flame of fire, and *there were* many diadems (upon) His head, *He is* having a name which has been written and a name which has been written which no one knows except Himself, 14 And **the armies** (in) the heaven were following Him (upon) white horses, *who* have clothed themselves in fine linen, white and pure *linen*. 15 And a sharp two-edged sword is going forth **(out of) His mouth**, in order that He may smite the nations (with) it; and He Himself will shepherd them (with) an iron rod; and He Himself is treading the press of the wine of the fury and of the wrath of God the Almighty. 16 And **He is having** (upon) *His* garment and (upon) His thigh *the name which* has been written, King of kings and LORD of Lords.

I saw is the word of emphasis in this sentence. This verb is past tense meaning the prophetic truth of the Coming of Christ.

Had been opened is perfect tense in passive voice participle translated with the use of substantive modifying "heaven." God rolled back the curtains of heaven and now the great event which we all have been waiting for is about to begin.

White horse and the One mean the One on a white horse. The one in Re 6:2: "And **behold**, a white horse, and the one who was sitting (on) it *who* was having a bow; and he was given to him a crown, and he went forth overcoming, and in order that he may overcome" is the counterfeit saviour who promised false peace. This One is Christ.

Is sitting is present tense participle translated with the use of substantive modifying the article "who," which refers to "the One."

Is being called is present tense in passive voice participle translated with the use of substantive modifying "the One." Jesus is being given a name of faithful and true because he has kept his promise unto the end.

He is judging and is making war both are present tense meaning Jesus is continuously judging and fighting in righteousness, Isa 11:3: "And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."

Revelation 19:12

His eyes are words of emphasis in this sentence. TR adds the adverb: "as." This is a repeat of the resurrected Christ in Re 1:14: "and His head and hair *were* white as white wool, as snow; and His eyes *were* as a flame of fire;" 2:18: "**And write to the messenger** of the assembly (in) Thyatira, the Son of God is saying these things, the Ones Who is having His eyes as a flame of fire *are*, and His feet *is* like fine brass." Christ's eyes are divine and his pure mind can pierce all secrets, Da 10:6: "His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and

his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.” These eyes command energy and power.

Many diadems mean this victorious Messiah will wear many royal diadems not mere crowns. The word diadem is a compound word of “through” and “to bind.” Satan had one diadem on each of his seven heads, Re 12:3: “And another sign was seen (in) the heaven, and behold, a great red dragon, *who* was having seven heads and ten horns, and seven diadems (upon) his heads.” The first beast had one diadem on each of his ten horns, Re 13:1: “And I stood (upon) the sand of the sea; and I saw (out of) the sea a beast *which* was rising, *which* was having seven heads and ten horns, and (on) its horns ten diadems, and (upon) its heads *the* name of slander.” Jesus has many meaning he is King of kings, Re 19:16: “And **He is having** (upon) *His* garment and (upon) His thigh *the* name *which* has been written, King of kings and LORD of Lords.” This word is only found in these three places.

Having is present tense participle with the use of periphrastic as “*He is*” is added. This participle cannot be substantive because it is singular in case which refers to “Himself.”

Has been written is perfect tense in passive voice participle translated with the use of substantive modifying “name.”

Knows is perfect tense with the verb “*oida*” which translates always in present tense without linear. No one knows intellectually means the name which everyone uses today in cursing. They say our Lord’s name in vain. Those who are remaining have been cursing this name for the torments and judgments they received, but they know not what they are saying. As Christians, we desire to know him, Php 3:10: “so *that* I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death.”

Revelation 19:13

Clothed with is perfect tense in passive voice participle with the use of periphrastic. Jesus has put around himself a garment. This was done in the past and has abiding results.

Has been dipped is perfect tense in passive voice participle with the use of substantive modifying “garment.” This word here *bapto* is similar to *baptizo* as both mean to dip or immerse. Nicander in 200 BC wrote to make a pickle, the vegetable should first be dipped (*bapto*) into boiling water and then dipping (*baptizo*) in the vinegar solution. This first is temporary, the second produces a permanent change. So this garment is temporary in blood (the day of this slaughter), but is having abiding results, Isa 63:2-3: “Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.” This is like the rich man in torment who wanted Lazarus to dip the tip of his finger in water and cool my tongue, Lu 16:24: “And **he** himself cried out *and* said, Father Abraham, have compassion on me, and send Lazarus, in order that he may dip the tip of his finger in water, and may cool my tongue; for I am being tormented (in) this flame.” This would only bring temporary relief. The other place this verb is found, is when Jesus dipped his morsel, Joh 13:26: “Jesus **is answering**, it is that one to whom *after* I Myself dipped the morsel, I will give it. And after **He dipped** the morsel He is giving it to Judas Iscariote *son of* Simon.” MSS has sprinkled.

Is being called present tense in passive voice. The world did not know his name as they used it profanely, but he shall be addressed the Word of God. This is divine nature of our Saviour, Joh 1:1: “The Word was (in) **the beginning**, and that Word was (with) God, and God was that Word.” Jesus is the final and perfect revelation of God to men, Heb 1:1: “God after He had spoken **in many parts** and in many ways to the fathers of old (by) the prophets, (in) these last days spoke to us (by) His Son.”

Revelation 19:14

The armies are the words of emphasis in this sentence. The legions of angels are his army, Mt 13:41,49: “The Son of man **will send forth** His messengers, and they will gather (out of) His kingdom all the offences and the ones who are practicing lawlessness. Thus **it will be** (in) the completion of the age: the messengers will go out, and will separate the wicked (from) *the* midst of the righteous;” 2Th 1:7: “and to you who are being oppressed repose (with) us, (at) the revelation of the LORD Jesus (from) heaven (with) His mighty messengers,” Jude 1:14,15: “And Enoch the seventh (from) Adam, **prophesied** also to these ones saying, behold, *the* LORD came (amidst) His Holy myriads. to execute judgment (against) all, and to convince all their ungodly (concerning) all the works of their ungodly which they did ungodly, and (concerning) all the hard *things* which ungodly sinners spoke (against) Him.”

Were following is imperfect tense meaning third person singular with neuter plural subject (armies). This is like one band of angelic hosts upon white horses as their Leader was following Jesus.

Have clothed themselves in is perfect tense in middle voice participle translated with the use of substantive modifying “armies.” These angelic hosts have clothed themselves in white and pure Egyptian flax. Just as their Leader, dressed in white and riding on white horses, Re 19:8: “And **it was given** to her in order that she may clothed herself in fine linen, pure and bright *linen*; for the fine linen is the righteousness of the saints.”

Revelation 19:15

Is going forth is present tense meaning a sharp two-edged sword is continuously going forth to slay his enemies, Re 1:16: “and *He* was having (in) His right hand seven stars; and a sharp two-edged sword *which* is going forth (out of) His mouth; and His countenance *was* as the sun is shining (in) its power.” 2:12,16: “**Write to the messenger** of the assembly (in) Pergamos, the One Who is having the two edged sharp sword is saying; Therefore **repent!** but if not, I am coming to thee quickly, and I will make war (with) them (in) the sword of My mouth.” TR does not have “two-edged.”

(Out of) his mouth are the words of emphasis meaning this sword is the Word Jesus speaks, Isa 11:4: “But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.” 2Th 2:8: “and then the lawless *one* will be revealed, whom the LORD will consume with the breath of His mouth, and will annul by the appearing of His coming.” Out of his mouth created the worlds, Ps 33:9: “For he spake, and it was *done*; he commanded, and it stood fast.” Heb 11:3: “**We are apprehending by faith** *that* the worlds have been framed by *the* word of God, (so) that the things which were being seen have not become (from) *things* appearing.” Col 1:16: “because all things were created (by) Him, the things (in) the heavens and the things (upon) the earth, the visible and the invisible, whether thrones, or lordships or principalities or authorities: all things have been created (by) Him and (for) Him;” Joh 1:3: “**All things became** (through) Him, **and not even one thing** which had become **became** without Him.” Now Jesus the Word of God will speak and will bring down his enemies. Heb 4:12: “For the word of God **is living** and efficient, and sharper (than) every two-edged sword, even penetrating (to) *the* division both of soul and spirit, both of joints and marrows, and *is* a discerner of *the* thoughts and intents of *the* heart;” Eph 6:17: “also **receive the helmet** of salvation, and the **sword** of the Spirit, which is word of God.”

May smite is past tense subjunctive meaning the purpose of Jesus speaking is to cut down, kill or slay his opponent. This is judicial condemnation, Isa 11:4: “But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.”

Will shepherd is future tense meaning Jesus himself (emphatic) will rule with a fierce hand, Re 2:27: “and he will shepherd them (with) an iron rod; as the pottery vessels are being broken in pieces, as I also Myself have received (from) My Father;” 12:5: “And **she brought forth** a male son, who is being

about to be shepherding all the nations (in) an iron rod: and her child was caught away (to) God and (to) His throne.”

Is treading is present tense meaning Jesus is continuously crushing with his feet his enemies, Isa 63:3-6: “I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance *is* in mine heart, and the year of my redeemed is come. And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.”

Revelation 19:16

He is having is the word of emphasis in this sentence. This verb is present tense meaning Jesus is continuously possessing a name upon his garment and upon his thigh: King of kings and Lord of Lords, Re 17:14: “**These ones** will make war (with) the Lamb, and the Lamb will overcome them; because He is LORD of LORDS and King of Kings: and these ones *who are* (with) Him, *are* called, and chosen, and faithful.” 1Ti 6:15: “which in its own time the blessed and only Ruler, the King of the ones who are being kings and LORD of the ones who are being lords will show.”

Has been written is perfect tense in passive voice participle translated with the use of substantive modifying “name.” Php 2:9-11: “Wherefore also God highly exalted Him and granted to Him a name which is (above) every name; in order that (at) the name of Jesus every knee may bow of *beings* in heaven and on earth and under the earth; and every tongue may confess that Jesus Christ *is* LORD (to) *the* glory of God *the* Father.”

Revelation 19:17

After we saw the coming of the King, there is the final battle of Armageddon.

X. Second coming of the Lord, Re 19:11-20:3

B. Battle of Armageddon, Re 19:17-21

17 And I saw one messenger *who* had stood (in) the sun; and he cried with a loud sound, saying to all the birds which are flying (in) mid heaven, keep coming and keep gathering yourselves (to) the supper of the great God, 18 in order that ye may eat flesh of kings, and flesh of chief captains, and flesh of strong *men*, and flesh of horses and of the ones who were sitting (on) them, and flesh of all free both also bond, and small both also great. 19 And I saw the beast, and the kings of the earth, and their armies *who* had gathered together to make war (with) the One Who is sitting (on) the horse, and (with) His army. 20 And the beast **was taken**, and the false prophet who has done the signs (before) him *was also taken*, (in) which he misled the ones who have received the mark of the beast, and the ones who were doing homage to his image. The two were cast **alive** (into) the lake of fire which was burning (with) brimstone; 21 and the rest were killed (with) the sword which is going forth (out of) His mouth, of the One Who is sitting (on) the horse; and all the birds were filled (with) their flesh.

I saw is the word of emphasis in this sentence. This verb is past tense and again showing the prophetic event which John saw in his vision. John here saw one angel.

Had stood is perfect tense participle translated with the use of substantive modifying “messenger.” This intransitive verb means this angel was established in the sun.

Cried is past tense meaning this angel croaked like a raven with a loud sound.

Keep coming and keep gathering both are present tense imperative meaning the call from the angel is that the birds are to keep collecting the dead flesh of those who were slaughtered by the Word of Jesus. Eze 39:17: “And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.” This is a feast of all the vultures of the sky, Mt 24:28: “For **wherever** the carcase should be, there the eagles will be gathered together.”

Revelation 19:18

Ye may eat is past tense subjunctive meaning the purpose of this gathering is to eat the dead flesh of kings, chief captains, strong, horses, horsemen, free, slave, small and great. All who participated in this battle fell. There is no respecter of persons in war.

Revelation 19:19

I saw is the word of emphasis in this sentence. This verb is past tense to show the prophetic event of what John saw in his vision. Here John saw the beast which is the first beast, Re 13:1. John also saw the kings of the earth which are not the ten kings, but those who mourned when Babylon fell, Re 6:15 16:14 17:2,18 18:3,9. Just think how the kings are working with the beast. They must not know that it was the beast who sent the ten kings to destroy the great harlot. John also saw the armies of these kings.

Had gathered together is perfect tense in passive voice participle translated with the use of substantive modifying “armies.” This is the fulfillment of the battle predicted in Re 16:12-16: “And **the sixth messenger** poured out his bowl (upon) the great river, the Euphrates; and its water was dried up, in order that the way of the kings (from) *the* rising of *the* sun may be prepared. And I saw (out of) the mouth of the dragon, and (out of) the mouth of the beast, and (out of) the mouth of the false prophet, three unclean spirits as frogs *are*; for they are spirits of demons *who* are doing signs, to be going forth (to) the kings of the whole habitable *world* to gather together them (unto) battle of that great day of the Almighty God. **Behold**, I am coming as a blessed thief *is* the one who is watching, and is keeping his garments, in order that naked *one* might not be walking, and they might be seeing his shame. And **he gathered** them **together** (to) the place which was being called in Hebrew Armageddon.”

To make war is past tense infinitive with the use of purpose. After Jesus destroyed other kings and all with them with just the spoken word, how do they think that they can win against an Almighty God?

Is sitting is present tense participle translated with the use of substantive modifying the article “the One.” This article is genitive of the preposition “with.”

Revelation 19:20

Was taken is past tense in passive voice meaning Jesus laid hold of the beast, and the false prophet (second beast). These two were apprehended so easily.

Has done is past tense participle translated with the use of substantive modifying “false prophet.” This false prophet did signs to promote the beast, Re 13:14: “And **it is misleading** the ones who are dwelling (on) the earth, (because of) the signs which it was given to it to do (before) the beast, saying to the ones who are dwelling (on) the earth, make an image to the beast, which is having the wound of the sword, and lived.”

Misled is past tense meaning the false prophet led astray those to worship the beast, Re 13:15: “And **it was given** to it to give breath to the image of the beast, in order that also the image of the beast may speak, and may do as many as should not worship the image of the beast in order that they may be killed.”

Were cast is past tense in passive voice meaning the beast and the false prophet were thrown into the lake of fire. This is not hell, but the place for eternal torments where the devil will be thrown later, Re 20:10: “and the devil who was misleading them was thrown (into) the lake of fire and of brimstone, and where the beast and the false prophet *are*; and they will be tormented day and night (for) the ages of the ages.” Death and hell will be thrown into the lake of fire, Re 20:14: “and the death and the Hades were cast (into) the lake of fire. **This** is the second death the lake of fire.”

Alive is present tense participle with the use of manner. This verb is the word of emphasis in this sentence. Robertson says it is predicate nominative, but there is no verb “to be.” Garnier translated with the use of time: “While living.”

Was burning is present tense in passive voice participle translated with the use of substantive modifying “lake.” This lake is continuously burning with brimstone. What a frightful picture this is. It is so hot that the rich man asked for one drop of water on his tongue to ease his punishment, Lu 16:24: “And **he** himself cried out *and* said, Father Abraham, have compassion on me, and send Lazarus, in order that he may dip the tip of his finger in water, and may cool my tongue; for I am being tormented (in) this flame.” Is this a literal place since the imagery of the sword out of the mouth of Jesus would seem to be non-literal symbolic language? If this place is not literal, then it depicts a place worse than a literal fire of brimstone. We do have other warnings in Scripture where this is a terrible place, Mr 9:43,44: “And **if** thy hand should cause to offend thee, cut it off: it is good for thee to enter maimed (into) life, *rather* than having the two hands to go away (into) Gehenna, (into) the unquenchable fire, where their worm is not dying, and the fire is not being quenched.”

Revelation 19:21

Were killed is past tense in passive voice meaning Jesus spoke and killed the kings of the earth and their armies, Re 19:19.

Were filled is past tense in passive voice meaning these vultures fed upon their dead flesh.

Revelation 20:1

After we saw the coming of the King, there is the final battle of Armageddon. After this battle, Satan is bound for 1,000 years.

X. Second coming of the Lord, Re 19:11-20:3

C. Binding of Satan, Re 20:1-3

1 **And I saw** a messenger *who* was descending (out of) the heaven, *who* was having the key of the abyss, and a great chain (in) his hand. 2 And **he laid hold** of the dragon, the ancient serpent, who is *the* devil and Satan, the one who is deceiving the whole earth and bound him a thousand years, 3 and he threw him (into) the abyss, and shut, and sealed (over) him, in order that he may not mislead the nations any longer, until the thousand years were completed; and (after) these things it is necessary for him to be loosed a little time.

I saw is the word of emphasis in this sentence. This verb is past tense meaning the prophetic event of seizing Satan. John saw in his vision an angel.

Was descending is present tense participle translated with the use of substantive modifying “messenger.” This angel was coming down continuously from heaven.

Was having is present tense participle translated with the use of substantive modifying “messenger.” This angel was possessing continuously the key of the pit of the bottomless. Satan was cast out of heaven 3 1/2

years before the second coming of Christ as here explained as a star had fallen, Re 9:1: “**And the fifth messenger** sounded his trumpet, and I saw a star (out of) the heaven *which* had fallen (to) the earth, and the key of the pit of the bottomless was given to it;” and fully explained in Re 12:7-9: “And war **came to pass** (in) the heaven: Michael and his messengers warred (against) the dragon, and the dragon warred, and his messengers; and they prevailed not, nor their place was found anymore (in) the heaven. And the great dragon **was thrown out**, the ancient serpent, who was being called Devil, and the Satan, who was misleading the whole habitable *world*, he was thrown (into) the earth, and his messengers (with) him were thrown.” Satan was given this key, Re 9:1, but here this angel possessed this key. This place is a prison of the disobedient, Lu 8:31. At that time, Satan opened this pit, and the demons escaped, Re 9:2: “And the pit of the bottomless **opened**. And smoke went up (out of) the pit as great smoke of a furnace *would go up*, and the sun and the air was darkened (by) the smoke of the pit.” They even had a king called Apollyon, Re 9:11: “**To be having** (over) them a king a messenger of the bottomless: a name *is* to him in Hebrew Abaddon, and (in) the Greek he is having a name Apollyon.” The beast came out of this place, Re 11:7: “**And whenever** they should complete their testimony, the beast who is coming up (out of) the Abyss will make war (with) them, and he will overcome them, and he will kill them.” We know that the beast and the false prophet were thrown alive in the lake of fire, Re 19:20: “And the beast **was taken**, and the false prophet who has done the signs (before) him *was also taken*, (in) which he misled the ones who have received the mark of the beast, and the ones who were doing homage to his image. The two were cast **alive** (into) the lake of fire which was burning (with) brimstone.” But what about the demons who came out this pit earlier? It could be understood that these demons were returned to this pit along with Satan, Isa 24:21,22: “And it shall come to pass in that day, *that* the LORD shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth. And they shall be gathered together, *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.” The angel also was possessing a great chain. This is needed to hold Satan. Less powerful demons only need the key.

Revelation 20:2

He laid hold is the word of emphasis in this sentence. This verb is past tense meaning this angel restrained the dragon, the ancient serpent, devil, and Satan and deceiver. All these names are for the great fallen angel who was lifted up by his beauty, so God will cast him out of heaven to the kings below, Eze 28:17: “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.”

Bound is past tense meaning this angel fastened Satan with the chains for a thousand years.

Revelation 20:3

He threw is past tense meaning first the angel laid hold, then bound, and now threw Satan into this pit.

Shut and sealed both are past tense meaning this angel not only cast Satan into the pit, also shut and sealed this pit.

He may not mislead is past tense subjunctive meaning the purpose of holding Satan in prison is to stop the deceit from the devil.

Were completed is past tense in passive voice subjunctive meaning a temporal clause to attain future results.

(After) these things are two words which related to the next prophetic event.

To be loosed is past tense in passive voice infinitive with the use of subject for the verb “it is necessary.” This is God’s plan to keep Satan out of the way for 1000 years and then let him be unbound for the last deception.

Revelation 20:4

John opened with an introduction explaining the construction of this book that he was to write concerning the things which was (Chapter 1); the things which are (Chapter 2 & 3); and the things after these things (Chapter 4-22). In chapter one John saw the description of Christ in his glory. In chapter 2 & 3, John penned seven letters to the seven messengers of the seven assemblies in Asia Minor which was the present state of these churches. At the beginning of chapter 4, John opened with “**after these things**” which are the future events. In this chapter, John saw the 24 elders in heaven. The next chapter, John continued his vision in heaven with the description of the book and its seven seals. Next, John saw the opening of the first six seals. John now leaves for a moment as an interlude of the opening of the seventh seal. In this interlude, John saw the preparation of the 144,000 Jewish servants who were sealed on their foreheads so they would not be harmed the remainder of this Great Tribulation. He also saw a great multitude of tribulations saints clothed in white. After these preparations were finished, the seventh seal is opened. In this seventh seal, there are seven messengers with trumpets. The first six messengers blow their trumpets and great wrath is pour out upon the earth like those plagues over Egypt. Now the seventh messenger is revealed as a strong messenger who is dressed with royalty to announce the second coming of our Lord. As between the sixth and seventh seal, there was an interlude, between the sixth and seventh trumpet, God uses another interlude to introduce us to the beginning of Jacob’s trouble. The seventh seal includes the seven trumpets and the seventh trumpet includes this interlude and the seven vials poured upon the earth. This means the seventh seal consists of all these trumpets and vials. The seventh trumpet is sounded and great hail will fall upon the earth. After this, Satan is thrown out of heaven and persecutes Israel which is Jacob’s trouble. God continues his seventh trumpet judgment by sending seven more messengers with bowls of wrath. Finally, we come to the great harlot and her fall. After this, there is the marriage of the Lamb. This will close the Great tribulation with the Second Coming of the Lord with the final battle of Armageddon and the binding of Satan for 1,000 years. This brings us to the next dispensation which is the Millennium.

XI. Millennium, Ro 20:4-10

A. Reign of Christ and His saints, Re 20:4-6

4 And I saw thrones; and they sat (upon) them, and judgment was given to them; and I saw the souls of the ones who had been beheaded (on account of) the testimony of Jesus, and (on account of) the word of God, and these ones did not homage to the beast, nor his image, and received not the mark (upon) their forehead, and (upon) their hand and they lived and reigned (with) Christ the thousand years: 5 but the rest of the dead lived not again until the thousand years should be completed. **This** is the first resurrection. 6 The one who is having part (in) the first resurrection is **blessed**: the second death is not having authority (over) these ones; but they will be priests of God and of Christ, and they will reign (with) Him a thousand years.

I saw is the word of emphasis in this sentence. This verb is past tense referring to the next prophetic event. John saw thrones, plural just as in Re 4:4 where the 24 elders were sitting.

Sat is past tense meaning the 24 elders are now ruling. Remember these elders represent the Old Testament and New Testament saints. Jesus promised us that we will judging Israel, Mt 19:28: “And Jesus said to them, verily I am saying to you, “ye yourselves who followed Me, (in) the regeneration, whenever the Son of man should sit down (upon) *the* throne of His glory, will sit also (on) twelve thrones, judging the twelve tribes of Israel.” Lu 22:30: “in order that ye might be eating and might be drinking (at) My table (in) My kingdom, and may sit (on) thrones, judging the twelve tribes of Israel;” and the angels, 1Co 6:3: “Know ye not that we will judge messengers? Yes! *How* much more then *are* things of this life? **No!**”

Was given is past tense in passive voice meaning God gave to these 24 elders the decree to judge the nations. This is a picture of the judicial court.

They lived and reigned means the saints whether Old Testament, New Testament and tribulation saints are in Jerusalem, ruling and reigning with Christ in Jerusalem above the mountains, as John saw the thrones which represented the 24 elders (OT and NT saints), and the souls which are the tribulation saints. All these saints are not on earth during this Millennium period. Only those tribulation saints who survived the tribulation as God only killed the unbelievers “the rest,” who were in the battle of Armageddon, #Re 19:21: “and the rest were killed (with) the sword which is going forth (out of) His mouth, of the One Who is sitting (on) the horse; and all the birds were filled (with) their flesh.” These surviving saints will live during this period and will marry and have children, and will live under the authority of the resurrected saints who will judge the nations, #1Co 6:2: “Know ye **not** that the saints will judge the world? Yes! And if the world **is being judged** (by) you, are ye unworthy of the smallest judgments?” Mt 19:28: “And **Jesus** said to them, verily I am saying to you, “ye yourselves who followed Me, (in) the regeneration, whenever the Son of man should sit down (upon) *the* throne of His glory, will sit also (on) twelve thrones, judging the twelve tribes of Israel.” These saints will reign, but they will be shepherded by the King of kings, and Lord of lords, our Lord Jesus Christ. Jesus Christ will be King of Kings and Lord of Lords, and of the increase of his government there will be no end #Re 19:16: “And **He is having** (upon) *His* garment and (upon) His thigh *the* name *which* has been written, King of kings and LORD of Lords.” Isa 9:6-7: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.” Nu 14:21: “But *as truly as* I live, all the earth shall be filled with the glory of the LORD.” Hab 2:14: “For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.” As these saints will govern, they will not be marrying nor having children, Mt 22:30: “For **(in) the resurrection** they are neither marrying nor are being given in marriage, but they are as messengers of God *are* (in) heaven.”

John doesn’t say much of this period, but most of the teaching for these 1000 years come from the Old Testament. Jerusalem will be the capital of the World, and all nations will come to Jerusalem. It will be considered the center of the nations, Isa 2:2-4: “And it shall come to pass in the last days, *that* the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.” Eze 5:5: “Thus saith the Lord GOD; *This is* Jerusalem: I have set it in the midst of the nations and countries *that are* round about her.” Zec 14:9-11: “And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin’s gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king’s winepresses. And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.” After reading these verses, we see that Jerusalem will not be where the old Jerusalem was because that old city was split into three by a giant earthquake, Re 16:19: “And the great city **came to pass** (into) three parts; and the cities of the nations fell; and the great Babylon was remembered (before) God, to give to her the cup of the wine of the fury of His wrath.”

This Jerusalem will be on the temple mountain which would appear to float upon the summit of the other mountains. K & D: "It is the temple of Jehovah which, being thus rendered visible to nations afar off, exerts such magnetic attraction, and with such success. And as Babel (*confusion*, as its name signifies) was the place whence the stream of nations poured into all the world; so would Jerusalem (*the city of peace*)."

The temple mountain looks gigantic to the prophet, where all Jerusalem is described as towering above the country round about, which would one day become a plain, Mic 4:1-5: But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever." Eze 40:2: "In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south." Jesus Christ will be King of Kings and Lord of Lords, and of the increase of his government there will be no end Re 19:16: "And **He is having** (upon) *His* garment and (upon) *His* thigh *the* name *which* has been written, King of kings and LORD of Lords." Isa 9:6-7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this." Nu 14:21: "But *as truly as* I live, all the earth shall be filled with the glory of the LORD." Hab 2:14: "For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea." We are promised a mansion in this Jerusalem, Joh 14:1-3: "**Stop** letting your heart be troubled; ye are believing (on) God, keep believing also (on) Me. There are many abodes **(in) the house** of My Father; but if not I possibility told you; I am going to prepare a place for you. And **if** I should go and should prepare a place for you, I am coming again and will receive you (to) Myself; in order that where I Myself am ye yourselves might be also."

During this Millennial period a 100-year-old person will die as a child, if saved they will live to the extent of years (likened to Adams day), Isa 65:22 "for as the days of a tree, so shall be the days of my people." Those born in Millennial period must receive Christ as Savior just as people in prior to this period. By the end of the 1,000 years there will be millions of people born under Christ's Kingdom that will still refuse to accept him as Savior. During this time period of Christs theocracy, Satan is bound in the bottomless pit. But the adamic nature is not eradicated in mortal mankind that is still being born. Those who are born to those who have entered the millennium can refuse and not be saved (even if their parents are saved). People who live during the Millennium will not die young. A person one hundred years old will be considered a child, since, presumably, a person could live throughout the 1000 years in the restored environment, Isa 65:20-23: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed. And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them."

The land of Israel and the rest of the Earth will be drastically altered. The literal meaning of Isa 40:4: "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:" will come to pass, Zec 14:4: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." The Earth, and especially Israel will become "like the Garden of Eden," Eze 36:35: "And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited." The Desert will rejoice and blossom as the rose, Isa 35:1: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose," and the parched ground will become a pool, Isa 35:7: "And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes." The Trees... shall clap their hands, and instead of thorns there will be trees, Isa 55:12-13: "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off." The earth will be fruitful, and there will be no famine, Eze 34:27-29: "And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more." Animals will once again be friendly to one another and to humans. The wolf will lie down with the lamb, and the leopard with the baby goats. Little children will be able to play near serpents without fear, Isa 11:6-8: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." Wolves and lambs will feed together, and even the Lions will eat straw like the bullock, Isa 65:25: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD." Sickness will not be a problem because "The sun of righteousness shall arise with healing in its wings," Mal 4:2: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." No sin or rebellion will be allowed, because the Lord will withhold rain and send plagues on any who would rebel, Zec 14:16-19: "And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that *have* no *rain*; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." There will be peace everywhere. People will "beat their swords into plowshares" and there will be war no more, Isa 2:2-4: "And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And

he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.” Ps 72:7-8: “He shall have dominion also from sea to sea, and from the river unto the ends of the earth.”

Revelation 20:5

Lived not again is past tense meaning those who died in the last battle will never be restored again. There is no purgatory, or second chance for unbelievers.

Should be completed is past tense subjunctive meaning the wicked will face judgment at the end of this 1000 years.

This is the word of emphasis in this sentence. This has nothing to do with the previous verse as those tribulation saints never died, but survived. The contrast “but” is referring to those who did not survive as John used in Re 19:21: “and the rest were killed (with) the sword which is going forth (out of) His mouth, of the One Who is sitting (on) the horse; and all the birds were filled (with) their flesh;” “the rest” and the same word here. Those who died at this last battle will be thrown in the lake of fire after the 1000 years are completed at the Great White Throne Judgment, Re 20:12-14: “**And I saw the dead**, the small and the great, *who* were standing (before) God, and books were opened; and another book was opened, which is of life and the dead were judged (out of) the things which had been written (in) the books (according to) their works. And the sea **gave up** the dead (in) it, and the death and the Hades gave up the dead (in) them; and they were each judged (according to) their works: and the death and the Hades were cast (into) the lake of fire. **This** is the second death the lake of fire.” It is John’s way of explaining the difference between the wicked and the righteous. John is saying: “This first resurrection” is Re 20:6: “The one who is having part (in) the first resurrection is **blessed** and holy: the second death is not having authority (over) these ones; but they will be priests of God and of Christ, and they will reign (with) Him a thousand years.” In Re 20:14, the wicked will face the second death, but those ones of this first resurrection will not face this, Re 20:6.

The first resurrection is referring to all those who believe in Christ are resurrected up until this period. Christ is the first to rise from the dead, Ac 26:23: “whether Christ *should* suffer, whether *He is* first (through) resurrection of *the* dead a Light is being about to be announcing to the people and to the nations.” A false teaching from Hysmenaeus and Philetus was that the resurrection is already past, 2Ti 2:18: “then we ourselves the living ones who are remaining, will be caught away together (with) them (in) *the* clouds (for) *the* meeting of the LORD (in) *the* air, and thus we will be always (with) *the* LORD.” New Testament saints were resurrected prior to the Great Tribulation at the catching away, 1Th 4:17: “then we ourselves the living ones who are remaining, will be caught away together (with) them (in) *the* clouds (for) *the* meeting of the LORD (in) *the* air, and thus we will be always (with) *the* LORD.” Walvoord says: “The Old Testament saints will be resurrected at the second coming of Christ,” Da 12:1,2: “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt;” but the 12 tribes of Israel have been represented since the catching away as they are seen in heaven with the 12 apostles which represent the Church. These 24 elders were first declared in Re 4:4: “**And around** the throne *were* twenty four thrones, *and I saw* (on) the thrones twenty four elders *who* were sitting, *who* had been clothed (in) white garments; and *they had* golden crowns (on) their heads.” So I would say the dead in Christ are those since the fall who believe in the coming Messiah, 1Th 4:16: “because the LORD Himself will descend (from) heaven (in) a shout of command, (with) archmessenger’s voice and (with) a trumpet of God, and the dead (in) Christ will rise first.” Also Israel is part of the Marriage supper of the Lamb as Ishi means my husband, Ho 2:16: “And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi; and shalt call me no more Baali.” Ps 50:1-6: “The mighty God, *even* the LORD, hath spoken,

and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah.” The tribulation saints are found in heaven in Re 7:14: “And I have said to him, Lord, thou thyself know. And he said to me, these are the ones who are coming (out of) the great tribulation, and they washed their robes, and they made *them* white (in) the blood of the Lamb.” So they were resurrected at the time of their death. The millennial saints will be resurrected at the end of this Millennium as they will live a long live throughout this period which will be the second resurrection.

Revelation 20:6

Blessed is the word of emphasis in this sentence. It is well looked upon to have our destiny in the resurrection of Christ, Lu 14:14: “and thou will be blessed; for they are not having to recompense to thee; for it will be recompensed to thee (in) the resurrection of the just.” We will be in likeness of the resurrection of Christ, Ro 6:5: “For since **we have become conjoined** in the likeness of His death, but also we will be of *His* resurrection.” We will be raising in incorruptibility, 1Co 15:42: “So also is **the resurrection** of the dead. It is being sown (in) corruption, it is being raised (in) incorruptibility.” We have a living hope, 1Pe 1:3: “**Blessed** be the God and Father of our LORD Jesus Christ, Who begot us again (according to) His great mercy (unto) a living hope (through) *the* resurrection of Jesus Christ (from among) *the* dead.”

Holy is the second character trait for the one is destined for the first resurrection, Tit 2:13: “awaiting the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ.” The holy God called for holy people, 1Pe 1:15-16: “but (according to) the Holy One Who has called you, be ye yourselves also holy (in) all *your* conduct; because it has been written, be ye holy, because I Myself am holy.” The righteous are sanctified by Christ, 1Co 1:2: “*are writing to the assembly* of God which is (in) Corinth, called saints, *who* were sanctified (in) Christ Jesus, (with) all the ones who are calling on the name of LORD Jesus Christ (in) every place, both theirs and ours.” Holiness is by the calling of grace in Christ not by nature, Ro 1:6: “(among) Whom ye yourselves are also, called of Jesus Christ:” 1Co 1:24: “but to them the called ones, both Jews and Greeks, *we are proclaiming* Christ power of God and wisdom of God.” Php 1:1: “Paul and Timotheus, bondman of Jesus Christ *are writing* to all the saints (in) Christ Jesus who are (in) Philippi, (with) *the* overseers and servants.” Because of this, believers have a divine inheritance Eph 1:18: “*because* the eyes of your mind have been enlightened, *that* ye may know what is the hope of His calling, and what *is* the riches of the glory of His inheritance (in) the saints,” Col 1:12: “by giving thanks to the Father, Who made competent us (for) the share of the inheritance of the saints (in) the light.”

Is having is present tense participle translated with the use of substantive modifying the article “the one.” This verb means this one is possessing continuously their destination in this resurrection.

Is not having is present tense meaning these ones are not possessing the power of eternal damnation which is the lake of fire, Re 20:14: “and the death and the Hades were cast (into) the lake of fire. **This** is the second death the lake of fire.”

Will be is future tense meaning the believers are priests and rulers with Christ for this period of 1000 years, Mt 19:28: “And Jesus said to them, verily I am saying to you, “ye yourselves who followed Me, (in) the regeneration, whenever the Son of man should sit down (upon) *the* throne of His glory, will sit also (on) twelve thrones, judging the twelve tribes of Israel.: Re 5:10: “and Thou made them to our God kings and priests; and we will reign (over) the earth.”

Revelation 20:7

The Millennium period is a period of Christ ruling with his saints for a 1,000 years, but God allows Satan to be loosed at the end of this period.

XI. Millennium, Ro 20:4-10

B. Satan loosed, Re 20:7-9

7 and when the thousand years should be completed; Satan will be loosed (out of) his prison, 8 and he will go out to mislead the nations which *are* (in) the four corners of the earth, *that* Gog and Magog, they gathered together (unto) war, of whom the number *is* as the sand of the sea *is*. 9 And **they went up** (upon) the breadth of the earth, and encircled the camp of the saints, and the city which had been beloved: and fire (from) God came down (out of) the heaven and devoured them:

Should be completed is past tense in passive voice subjunctive meaning the fulfillment of this period will come to a close at the end of the 1000 years.

Will be loosed is future tense in passive voice meaning God unbound Satan from his chains, Re 20:1-2: “**And I saw** a messenger *who* was descending (out of) the heaven, *who* was having the key of the abyss, and a great chain (in) his hand. And **he laid hold** of the dragon, the ancient serpent, who is *the* devil and Satan, the one who is deceiving the whole earth and bound him a thousand years.”

Revelation 20:8

Will go out is future tense meaning Satan will go out after he was loosed.

To mislead is past tense infinitive with the use of purpose. Satan will lead astray again those who have not believed before their hundredth birthday. They will come from throughout the world. The greatest enemies come from Gog and Magog, Eze 38:2: “Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him.” Since disease will be eliminated, the earth over these 1000 years will see a great population explosion. Rebellion will take place in these last days. It could be of those who loved not our Lord will be tired of Christ’s ruling with an iron fist. They will see Jesus as a dictator and they will be led away into error and sin by Satan.

Gathered together is past tense infinitive translated with the use of indirect discourse with the accusative pronoun translated with the use of accusative of general reference meaning the subject of this infinitive. These unbelievers will assemble to make war with Christ. What is incredible, the best conditions are supplied for the knowledge of Jesus Christ; but the heart is desperately wicked, Jer 17:9: “The heart *is* deceitful above all *things*, and desperately wicked: who can know it?” Notice the great number of the unsaved at this time: “number as the sand of the sea.” We thought the great multitude which no man could number of the saved during the great tribulation was breathtaking, Re 7:9: “**(After) these things I saw**, and behold, *there was* a great crowd, which no one was being able to number (out of) every nation and tribes and peoples and tongues, *which* have stood (before) the throne and (before) the Lamb, *which* have been clothed with white robes, and palms (in) their hands.” But this is disheartening. The Psalmist asked this same question why do the heathen rage, and the people imagine a vain thing? As here, the kings of the earth and rulers take counsel together against the Lord and against his anointed, Ps 2:1-2.

Revelation 20:9

They went out is the word of emphasis in this sentence. This verb is past tense meaning these rebellious warriors spread out over the earth.

Encircled is past tense meaning this prophetic last rebellion was to kill those who believed during this 1000 years. They surrounded the communities of believers.

Had been beloved is perfect tense in passive voice participle translated with the use of substantive modifying “city.” This city is Jerusalem which became the capital during this period, Ps 78:68: “But chose the tribe of Judah, the mount Zion which he loved.” 87:2: “The LORD loveth the gates of Zion more than all the dwellings of Jacob.”

Came down and devoured both are past tense meaning God burnt and consumed them with fire.

Revelation 20:10

The Millennium period is a period of Christ ruling with his saints for a 1,000 years, but God allows Satan to be loosed at the end of this period. After the final battle with Satan, this one is thrown into the lake of fire.

XI. Millennium, Ro 20:4-10

C. Satan thrown into the lake of fire, Re 20:10

10 and the devil who was misleading them was thrown (into) the lake of fire and of brimstone, and where the beast and the false prophet *are*; and they will be tormented day and night (for) the ages of the ages.

Was misleading is present tense participle translated with the use of substantive modifying “devil.” Notice the change of name from Satan to the devil. This fits more of what this fallen angel here was doing as Satan means adversary, but devil means false accuser or slanderer.

Was thrown is past tense in passive voice meaning God threw Satan into the lake of fire where the beast and the false prophet are already located, Re 19:20: “And the beast **was taken**, and the false prophet who has done the signs (before) him *was also taken*, (in) which he misled the ones who have received the mark of the beast, and the ones who were doing homage to his image. The two were cast **alive** (into) the lake of fire which was burning (with) brimstone.”

Will be tormented is future tense meaning Satan, the beast, and the false prophet will be vexed with grievous pains. All unbelievers will face the same never-ending eternal torture, Re 20:15: “And **if** anyone was not found written (in) the book of life, he was thrown (into) the lake of fire.”

Revelation 20:11

John opened with an introduction explaining the construction of this book that he was to write concerning the things which was (Chapter 1); the things which are (Chapter 2 & 3); and the things after these things (Chapter 4-22). In chapter one John saw the description of Christ in his glory. In chapter 2 & 3, John penned seven letters to the seven messengers of the seven assemblies in Asia Minor which was the present state of these churches. At the beginning of chapter 4, John opened with “**after these things**” which are the future events. In this chapter, John saw the 24 elders in heaven. The next chapter, John continued his vision in heaven with the description of the book and its seven seals. Next, John saw the opening of the first six seals. John now leaves for a moment as an interlude of the opening of the seventh seal. In this interlude, John saw the preparation of the 144,000 Jewish servants who were sealed on their foreheads so they would not be harmed the remainder of this Great Tribulation. He also saw a great multitude of tribulations saints clothed in white. After these preparations were finished, the seventh seal is opened. In this seventh seal, there are seven messengers with trumpets. The first six messengers blow their trumpets and great wrath is pour out upon the earth like those plagues over Egypt. Now the seventh messenger is revealed as a strong messenger who is dressed with royalty to announce the second coming of our Lord. As between the sixth and seventh seal, there was an interlude, between the sixth and seventh trumpet, God uses another interlude to introduce us to the beginning of Jacob’s trouble. The seventh seal includes the seven trumpets and the seventh trumpet includes this interlude and the seven vials poured upon the earth. This means the seventh seal consists of all these trumpets and vials. The seventh trumpet is sounded and great hail will fall upon the earth. After this, Satan is thrown out of heaven and persecutes

Israel which is Jacob's trouble. God continues his seventh trumpet judgment by sending seven more messengers with bowls of wrath. Finally, we come to the great harlot and her fall. After this, there is the marriage of the Lamb. This will close the Great tribulation with the Second Coming of the Lord with the final battle of Armageddon and the binding of Satan for 1,000 years. This brings us to the next dispensation which is the Millennium. After the 1,000 years of peace with Christ ruling with his saints, Satan is loosed for one more time and after his defeat, he is thrown this time into the lake of fire. We now come to the Great White Throne Judgment.

XII. Great White Throne Judgment, Re 20:11-15

11 And I saw the great white throne and the One Who was sitting (on) it, of Whom the earth and the heaven fled (from) *His* face, and a place was not found for them. 12 **And** I saw **the dead**, the small and the great, *who* were standing (before) God, and books were opened; and another book was opened, which is of life and the dead were judged (out of) the things which had been written (in) the books (according to) their works. 13 And the sea **gave up** the dead (in) it, and the death and the Hades gave up the dead (in) them; and they were each judged (according to) their works: 14 and the death and the Hades were cast (into) the lake of fire. **This** is the second death the lake of fire. 15 And **if** anyone was not found written (in) the book of life, he was thrown (into) the lake of fire.

I saw is the word of emphasis in this sentence. This verb is past tense showing the next prophetic event which John saw this great white throne. This throne is awesome and pure. John also saw Christ sitting on this throne.

Was sitting is present tense participle translated with the use of substantive modifying the article "the one."

Fled is past tense meaning the millennial period is over and the earth and the heavens vanished, Mt 13:31: "He put before them another metaphor, saying the kingdom of the heavens is like to a grain of mustard, which a man took *and* sowed (in) his field;" 2Pe 3:10: "But the day of the LORD will come as a thief (in) *the* night, (in) which the heavens will pass away with rushing noise, and the elements will be dissolved burning with heat, and the earth and the works (in) it will be burned up." All believers from the Millennium are now resurrected and are with other believers.

Was not found is past tense in passive voice meaning at this moment all is spiritual. There is only at this moment the resurrected in heaven, Re 20:6: "The one who is having part (in) the first resurrection **is blessed** and holy: the second death is not having authority (over) these ones; but they will be priests of God and of Christ, and they will reign (with) Him a thousand years;" spiritual dead, Re 20:12: "**And** I saw **the dead**, the small and the great, *who* were standing (before) God, and books were opened; and another book was opened, which is of life and the dead were judged (out of) the things which had been written (in) the books (according to) their works;" from the graves of the sea and land: death and hades, Re 20:13: "And the sea **gave up** the dead (in) it, and the death and the Hades gave up the dead (in) them; and they were each judged (according to) their works."

Revelation 20:12

The dead is the word of emphasis in this sentence.

I saw is past tense meaning the next prophetic moment. John saw in his visions the spiritual dead whether they are small or great. God is not a respecter of persons, Ac 10:34.

Were standing is present tense participle translated with the use of substantive modifying "dead." These unbelievers are standing before their judge to face their sentence.

Were opened is past tense in passive voice meaning God kept records in many books of their evil deeds.

Was opened is past tense in passive voice meaning God opened another book which is the book of life. When someone received Christ as their Saviour, his name will be written in this book. Many at this day will argue that they prophesied in Jesus' name and casted out devils in our Lord's name and have done many wonderful works in Christ's name. But their names were not found in this book of life, Mt 7:22,23: "Mt 7:22 **Many** will say to Me (in) that day, Lord, Lord, prophesied we not by Thy name and threw out demons by Thy name, and performed many works of power by Thy name? Yes! And then **I will confess** to them, I never knew you: keep departing (from) Me, the ones who are working lawlessness."

Were judged is past tense in passive voice meaning Jesus will have proof that their works are not for the glory of God. Their works were for the purpose of salvation which they boasted, Eph 2:8,9: "for ye are saved by grace (through) faith; and this is not (of) yourselves, it is the gift of God; not (of) works, in order that anyone may not boast."

Had been written is perfect tense in passive voice participle translated with the use of substantive modifying the article "the things." This article is genitive of the preposition.

Revelation 20:13

Gave up is the word of emphasis in this sentence. This verb is past tense meaning those who just died whether they died at sea, or in tombs, and those in hell which the abode of the wicked, Lu 16:23: "And *after* he lifted up his eyes **(in) Hades**, *while* he is (in) torments, he is seeing Abraham (from) a distance, and Lazarus (in) his bosom." This also displays the resurrection to judgment, Joh 5:29: "and will come forth, the ones who are doing good (to) a resurrection of life, and the ones who did evil (to) a resurrection of judgment." Ac 24:15: "having a hope (in) God which also they these ones themselves are receiving, *that* a resurrection is being about to be of *the* dead, both of just and of unjust."

Judged is past tense meaning all souls were condemned by their works.

Revelation 20:14

Were cast is past tense in passive voice meaning God threw all those who just died and those in hell into the lake of fire. With resurrected bodies, these unbelievers will feel the torments for eternity.

This is the word of emphasis in this sentence. Just as John spoke of the first resurrection in Re 20:5: "but the rest of the dead lived not again until the thousand years should be completed. **This** is the first resurrection;" here John explains the second death as the lake of fire. Believers have no part in this place.

Revelation 20:15

If is the word of emphasis in this sentence. This condition is based whether a person has received Christ as their personal Saviour.

Was not found is past tense in passive voice meaning the discovery of not having their name written in this book brings condemnation, Joh 3:19: "And **this** is that judgment, that the Light has come (into) the world, and men loved the darkness rather than that Light; for their works were evil."

Written is perfect tense in passive voice participle translated with the use of result. There is no room here for soul sleeping, for an intermediate state, for a second chance, or for annihilation of the wicked.

Was thrown is past tense in passive voice meaning God will cast anyone who receives not Christ as their personal Saviour into the lake of fire.

Revelation 21:1

John opened with an introduction explaining the construction of this book that he was to write concerning the things which was (Chapter 1); the things which are (Chapter 2 & 3); and the things after these things (Chapter 4-22). In chapter one John saw the description of Christ in his glory. In chapter 2 & 3, John penned seven letters to the seven messengers of the seven assemblies in Asia Minor which was the present state of these churches. At the beginning of chapter 4, John opened with “**after these things**” which are the future events. In this chapter, John saw the 24 elders in heaven. The next chapter, John continued his vision in heaven with the description of the book and its seven seals. Next, John saw the opening of the first six seals. John now leaves for a moment as an interlude of the opening of the seventh seal. In this interlude, John saw the preparation of the 144,000 Jewish servants who were sealed on their foreheads so they would not be harmed the remainder of this Great Tribulation. He also saw a great multitude of tribulations saints clothed in white. After these preparations were finished, the seventh seal is opened. In this seventh seal, there are seven messengers with trumpets. The first six messengers blow their trumpets and great wrath is pour out upon the earth like those plagues over Egypt. Now the seventh messenger is revealed as a strong messenger who is dressed with royalty to announce the second coming of our Lord. As between the sixth and seventh seal, there was an interlude, between the sixth and seventh trumpet, God uses another interlude to introduce us to the beginning of Jacob’s trouble. The seventh seal includes the seven trumpets and the seventh trumpet includes this interlude and the seven vials poured upon the earth. This means the seventh seal consists of all these trumpets and vials. The seventh trumpet is sounded and great hail will fall upon the earth. After this, Satan is thrown out of heaven and persecutes Israel which is Jacob’s trouble. God continues his seventh trumpet judgment by sending seven more messengers with bowls of wrath. Finally, we come to the great harlot and her fall. After this, there is the marriage of the Lamb. This will close the Great tribulation with the Second Coming of the Lord with the final battle of Armageddon and the binding of Satan for 1,000 years. This brings us to the next dispensation which is the Millennium. After the 1,000 years of peace with Christ ruling with his saints, Satan is loosed for one more time and after his defeat, he is thrown this time into the lake of fire. The Great White Throne Judgment comes afterwards to show those who are not found in the Lamb’s book of life was also thrown into the lake of fire, which is the second death. We now come to the description of the new heaven and new earth.

XIII. New heaven and new earth, Re 21-22:5

A. Passing of old heaven and earth, Re 21:1

1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no longer.

I saw is the word of emphasis in this sentence. This verb is past tense showing the next prophetic event. John saw in his vision a new heaven and a new earth.

Passed away is past tense meaning the former heaven, earth and sea perished as God changed our universe with burning heat, 2Pe 3:10,12: “But the day of the LORD **will come** as a thief (in) *the* night, (in) which the heavens will pass away with rushing noise, and the elements will be dissolved burning with heat, and the earth and the works (in) it will be burned up; *who* are expecting and hastening the coming of the day of God (by reason of) which *the* heavens *which* are on fire will be dissolved, and *the* elements *which* are burning with heat are being melted?” Isa 65:17: “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.” 66:22: “For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.” 2Pe 3:13: “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” The first cleansing came by water in the flood with Noah, but here is by fire. There will be no more sea because we will need room for all the believers since creation. The sea is controlled by the moon which gives its tides. The moon and stars are not necessary as God will be the light. This is our hopes and dreams in this new restoration. We were created to live on earth, so this new heaven and earth will be our new home. Many today say that our present earth can only survive another 100 years. But God will cleanse this polluted earth and will give us a better one. After the flood,

God promised to never destroy earth again, Ge 9:15: “And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.” This is not total annihilation. As fire purifies, this great heat will dry up the oceans and settle all earth’s moving plates. As there will be no more moving tides, there is no more chance of earthquakes or volcanoes. As God blossomed the desserts during the Millennium, our Lord will bring this sea terrain into liveable space.

Revelation 21:2

After the passing of the old heaven and earth, we see the new Jerusalem.

XIII. New heaven and new earth, Re 21-22:5

B. New Jerusalem, Re 21:2

2 And I saw the Holy city, new Jerusalem, *which* was coming down (from) God (out of) the heaven, *which* had been prepared as a bride *who* had been adorned for her husband.

The Holy City are the words of emphasis in this sentence. TR adds at the beginning of this sentence: “myself John.” John saw this New Jerusalem. Old Jerusalem has always been the place where God chose to put his name, but it was also an unfaithful city which John called “Sodom and Egypt,” Re 11:8: “and their bodies will be (on) the street of the great city, which is being called spiritually Sodom and Egypt, where also our LORD was crucified.” Jesus wept over this city, Lu 19:41: “And as He drew near, He saw the city and wept (over) it.” God will produce a true city which will be God-centered, Isa 65:18-19: “But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.” As God promised Abraham a land forever, and David a throne forever, this New Jerusalem will fulfill these promises, Da 2:44: “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

Had been prepared is perfect tense in passive voice participle translated with the use of substantive modifying “city.” God prepared this city for them, Heb 11:16: “but now they are stretching for themselves out for a better, that is, a heavenly; wherefore God is not being ashamed for Himself of them, to be being called their God; for He prepared a city for them.” Our heavenly kingdom will be on earth, Mt 6:10. During the Millennium, this city was above the mountains as the prophets saw Jerusalem of the last days on this side, and the new Jerusalem of the new earth on the other, Re 20:4: “And I saw thrones; and they sat (upon) them, and judgment was given to them; and I saw the souls of the ones who had been beheaded (on account of) the testimony of Jesus, and (on account of) the word of God, and these ones did not homage to the beast, nor his image, and received not the mark (upon) their forehead, and (upon) their hand and they lived and reigned (with) Christ the thousand years:” blended as it were together, and did not distinguish the one from the other, Ps 72:16: “There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.” Isa 2:2-4: “And it shall come to pass in the last days, *that* the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.” Eze 5:5: “Thus saith the Lord GOD; This *is* Jerusalem: I have set it in the midst of the nations and countries *that are* round about her.” Zec 14:9-11: “And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from

Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses. And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." After reading these verses, we see that Jerusalem will not be where the old Jerusalem was because that old city was split into three by a giant earthquake, Re 16:19: "And the great city **came to pass** (into) three parts; and the cities of the nations fell; and the great Babylon was remembered (before) God, to give to her the cup of the wine of the fury of His wrath." This Jerusalem will be on the temple mountain which would appear to float upon the summit of the other mountains. K & D: "It is the temple of Jehovah which, being thus rendered visible to nations afar off, exerts such magnetic attraction, and with such success. And as Babel (*confusion*, as its name signifies) was the place whence the stream of nations poured into all the world; so would Jerusalem (*the city of peace*)." The temple mountain looks gigantic to the prophet, where all Jerusalem is described as towering above the country round about, which would one day become a plain, Mic 4:1-5: But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*. For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever." Eze 40:2: "In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south."

Had been adorned is perfect tense in passive voice participle translated with the use of substantive modifying "bride." Notice both participles are perfect tense meaning God planned this in the past but are having abiding results. This adorning is not the people as in Re 19:7: "**Let us keep rejoicing** and let us keep exulting; and let us give to Him glory; for the marriage of the Lamb came, and His wife made herself ready," but here is the city as the abode for the people.

Revelation 21:3

After the passing of the old heaven and earth, we see the New Jerusalem and the tabernacle of God.

XIII. New heaven and new earth, Re 21-22:5

C. Tabernacle of God, Re 21:3

3 And I heard a great sound (out of) the heaven, saying, behold, the tabernacle of God *is* (with) men, and He will tabernacle (with) them, and they themselves will be His peoples, and He Himself God will be (with) them.

I heard is past tense meaning what John heard in his vision as what he saw in the next prophetic event. Here John heard a great sound out of heaven. This voice is coming from the New Jerusalem as it was coming down out of the heaven from God.

Behold is an exhortation of a noticeable attribute where we should have noticed some 29 times before in this book. Here we are to see the tabernacle of God.

Will tabernacle is future tense meaning God will abide with mankind. God will dwell among his people and will be God with them, Eze 37:27: "My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." Zec 2:10: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD." 8:8: "And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness." TR adds: "their God." As Jesus was Emmanuel, "God with us," it displays this now, Mt 1:23: "behold, the

virgin will have (in) womb *a child* and will bring forth a son, and they will call His name Emmanuel, which is being interpreted, God is (with) us.” As Christ was the true tabernacle, it also displays this now, Heb 8:2: “*He is a Minister of the Holies, and of the true tabernacle which the LORD pitched, and not man.*”

Revelation 21:4

After the passing of the old heaven and earth, we see the New Jerusalem and the tabernacle of God. After this, we are revealed the conditions of our eternity.

XIII. New heaven and new earth, Re 21-22:5

D. Conditions of eternal earth, Re 21:4-8

4 And He **will wipe away** every tear (from) their eyes; and the death will be no longer, nor mourning, nor crying, nor distress will be any longer, because the former things are passed away. 5 And the One Who is sitting (on) the throne **said**, behold, I am making all things new and He is saying to me, write, "these words are true and faithful." 6 And He said to me, it has come to pass I Myself am the Alpha and the Omega, the beginning and the end. **I** Myself will give to the one who is thirsting gratuitously (out of) the fountain of the water of the life. 7 **The one** who is overcoming will inherit all things, and I will be God to him, and he himself will be son to Me: 8 but to the fearful and unbelieving, and sinners and abominable ones, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part is (in) the lake which is burning with fire and brimstone; which is *the* second death.

Will wipe away is the word of emphasis in this sentence. This verb is future tense meaning God will erase our tears. This word is a compound verb consisting of “away from” and “to anoint.” God will erase our memory of our lost beloved ones. Just think of those parents during the Millennium whose children or relatives dies in the last battle or their children who died at the age 100. This grief is taken away by this great anointing. TR adds: “God” as subject of this verb.

Will be is future tense meaning death, mourning, crying and distress will not be part of our lives.

Are passed away is past tense meaning the former feelings departed. This is not like the old heaven and old earth which perished, Re 21:1 as this is a different word, *paerchomai*; as here is *aperchomai*. This first compound verb consists of “beside” and “to come.” While here is “from” and “to come.” This difference is the old heaven and earth were transformed to consist of something better, while here is the separation from our old feelings. There is peace and bliss.

Revelation 21:5

Said is the word of emphasis in this sentence. This verb is past tense meaning God uttered this message. This is the first time that God is speaking directly since Re 1:8: “**I** Myself am the Alpha and the Omega *the* LORD God Who is and that One was and Who is coming, the Almighty is saying.” Since that time, God used his angels to speak on his behalf and sounds which came out of the throne.

Is sitting is present tense participle translated with the use of substantive modifying the article “the One.” This One is ruling from his throne as he is still King of Kings and Lord of Lords.

I am making is present tense meaning God is creating all things new, Isa 43:18: “Remember ye not the former things, neither consider the things of old.” We are back at the Garden of Eden and are starting over again! The former state of things where sin and death reigned has changed forever, Mt 26:28: “for this is the blood of Mine, which *is* of the new covenant, which is being poured out (concerning) many (for) remission of sins.”

Write is past tense imperative meaning God exhorted John to quote this words. After the verb to speak or say, “that: *oti*” should be translated as quotation marks. What is the quotation? “These words are true and faithful.” What God says is genuine and trustworthy. Why? Because God never lies and He keeps His promises, Heb 6:18: “in order that (by) two unchangeable things, (in) which *it was impossible that* God can lie, we might be having strong encouragement who fled for refuge to lay hold on the setting before *us* hope.”

Revelation 21:6

He said is the word of emphasis in this sentence. This verb is past tense meaning God uttered again to John.

It have come to pass is perfect tense meaning what Jesus spoke of in Re 1:8: “**I** Myself am the Alpha and the Omega *the* LORD God Who is and that One was and Who is coming, the Almighty is saying;” still applies into eternity. This is the first and the last letter of the Greek alphabet and explains that our Lord Jesus is the beginning and the end, Isa 44:6: “Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; *I am* the first, and *I am* the last; and beside me *there is* no God.”

Will give is future tense meaning as Jesus promised to quench their thirst, Mt 5:6. Notice the personal pronoun here with the verb to make it emphatic, “I myself.”

Is thirsting is present tense participle translated with the use of substantive modifying the article “to the one.” This verb means God is refreshing and strengthening our spirit of fulfilling all our needs. God is supplying this freely just like our salvation, Mt 10:8: “Keep healing *the ones who are being sick*, keep cleansing *the* lepers, keep throwing out *the* demons. Ye received **gratuitously**, impart gratuitously.” Joh 4:10: “Jesus answered and said to her, if thou knew the gift of God, and it is Who that is saying to thee, give to Me to drink, thou thyself possibility asked Him, and He possibility gave to thee living water.” Ro 3:24: “*although* they are being justified gratuitously by His grace, *it is* (through) the redemption which *is* Jesus (in) Christ.” The grace of God supplies all our needs, Php 4:19: “But my **God** will fill up all your need (according to) His riches (in) glory (in) Christ Jesus.” Where does this refreshing come from? It comes from the source of water of life, Joh 4:14: “but whoever should drink (out of) the water which I Myself will give him he shall in no wise thirst (for) ever; but the water which I will give to him will become (in) him a fountain of water *which is* springing up (into) eternal life.”

Revelation 21:7

The one is the word of emphasis in this sentence. This article is referring to the meek who will inherit the earth, Mt 5:5; to the one who is forsaking all to inherit everlasting life, Mt 19:29; to the blessed to inherit the kingdom, Mt 25:34; to the unrighteous who are not inheriting the kingdom of God, 1Co 6:9 Ga 5:21; to the faithful to inherit the promises, Heb 6:12; and to the called ones to inherit a blessing, 1Pe 3:9. We are sharing in Christ’s victory, 1Pe 1:4.

Is overcoming is present tense participle translated with the use of substantive modifying “the one.” This is the promise at the end of each letter to the leader of each church as we are first promised the tree of life, Re 2:7 22:2; secondly, the second death will in no wise injure the overcomer, Re 2:11 20:6; thirdly, will receive a new character, Re 2:17 21:5; fourthly, will rule the nations, Re 2:26 19:15; fifthly, will be clothed in white garments, Re 3:5 19:8; sixthly, will make the overcomer a pillar in the new Jerusalem, Re 3:12 21:2,10; and seventhly, will rule with Christ, Re 3:21 20:4. We are overcoming because Jesus overcame the world, Joh 16:33: “I have spoken **these things** to you in order that ye might be having peace (in) Me. Ye are having tribulation (in) the world; but keep being of good courage, I Myself have overcome the world;” as we are born of God, 1Jo 5:4: “Because **everyone** who has been begotten (of) God, is overcoming the world; and this is the victory which overcame that world, *even* our faith.”

I will be is future tense meaning God will be with us, 2Co 6:18: “and I will be to you (for) a Father, and ye yourselves will be to Me (for) sons and daughters, *the* LORD Almighty is saying.” Heb 8:10: “Because **this** is the covenant which I will covenant with the house of Israel (after) those days, *the* LORD is saying, by giving My laws (into) their mind also I will inscribe them (upon) their hearts; and I will be to them (for) God, and they themselves will be to Me (for) people.” And we will be sons to God, Joh 1:12: “but as many as received Him He gave to them authority to become children of God, to the ones who were believing (on) His name;” Ro 8:16-17: “The Spirit Himself is bearing witness with our spirit, that we are children of God. And since *we are* **children**, *we are* also heirs: heirs indeed of God, and joint-heirs of Christ; if indeed we are suffering together, in order that we may be glorified together.” 1Jo 3:2: “**Beloved** now we are children of God, and it was not yet manifested what we will be; but we know that if He should be manifested, we will be like Him, for we will see Him as He is.” TR adds: “the” with son.

Revelation 21:8

The fearful and unbelieving and sinners and abominable ones and murderers and fornicators and sorcerers and idolaters and liars are all the same as the first noun has an article, but each noun following has not an article and joined each noun with “and: *kai*; Grandville & Sharp rule.” TR does not have this article which would make several groupings of distinct natures. Also TR does not have: “and sinners.” Those who are cowardly, Mt 8:26: “And He is saying to them, why are ye fearful, O of little faith? Then, He has arisen and rebuked the winds and the sea, and there was a great calm,” are also faithless as they are committing idolatry just like sorcerers, Ro 2:22: “**The one** who is saying stop committing adultery, are thou committing adultery? **The one** who is abhorresting the idols, are thou committing sacrilege?” With God, hating is just like murder, and being covetous is like fornication, 1Co 5:10: “and not altogether with the fornicators of this world, or with the covetous, or rapacious, or idolaters; since ye are owing a debt then to go (out of) the world.” If someone thinks like the rich young ruler that he deserves eternal life, is lying to himself, 1Jo 1:10: “**If** we should say that we have not sinned, we are making Him a liar, and His word is not (in) us.”

Their part is in the lake with fire and brimstone. The blessed and holy part is in the first resurrection, Re 20:6: “The one who is having part (in) the first resurrection is **blessed** and holy: the second death is not having authority (over) these ones; but they will be priests of God and of Christ, and they will reign (with) Him a thousand years.” This noun means the ungodly are allotted a share in the lake of fire because this noun “*meros*” comes from “*meiromai*” (to get as a section or allotment).

Is burning is present tense participle translated with the use of substantive modifying “lake.” This lake is dative of the preposition. This lake is continuously consuming with fire and brimstone. This is second death. The ones who think that after death there is annulation or nothingness will face this truth. The lake of fire is eternal and there is eternal separation from God.

Revelation 21:9

After the passing of the old heaven and earth, we see the New Jerusalem and the tabernacle of God. After this, we are revealed the conditions of our eternity. Now we see the Bride of the Lamb.

XIII. New heaven and new earth, Re 21-22:5

E. Bride of the Lamb, Re 21:9-27

9 And one of the seven messengers which was having the seven bowls which were being full of the seven last plagues came, and spoke (with) me, saying, keep coming hither, I will show to thee the bride the wife of the Lamb. 10 And he carried me away (in) *the* spirit (to) a great and high mountain, and showed to me the great city, the holy Jerusalem, *which* was descending (out of) the heaven (from) God, 11 *which* was having the glory of God, her radiance was like to a most precious stone, as to a jasper stone

which is being crystal like; 12 *which* was having also a great and high wall; *which* was having twelve gates, and messengers (at) the gates, and names *which* have been inscribed, which are of the twelve tribes of the sons of Israel. 13 **(On) the east** *there were* three gates; and (on) *the* north three gates; and (on) *the* south three gates, and (on) *the* west three gates. 14 And **the wall** of the city *was* having twelve foundations, and (on) them *there were* names of the twelve sent ones of the Lamb. 15 And **that one** who was speaking (with) me *was* having a measuring golden reed, in order that he may measure the city, and its gates, and its walls. 16 And **the four square city** is being laid, and its length is so much as also the breadth. And **he measured** the city with the reed (unto) twelve thousand furlongs; its length and breadth and height are equal. 17 And **he measured** its wall, forty four hundred cubits, *it is* a measure of a man, which is, of a messenger. 18 And the structure of its wall **was** jasper; and the city *was* pure gold, like pure glass; 19 and the foundations of the wall of the city *were* adorned with every precious stone: the first foundation *was* jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; 20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst; 21 and the twelve gates; *were* twelve pearls; each respectively one of the gates was (of) one pearl; and the street of the city *was* pure gold, as transparent glass *is*. 22 And I saw no temple (in) it; for the LORD God the Almighty, and the Lamb *is* its temple. 23 And **the city** is not having need of the sun, nor of the moon, in order that they might be shining (in) it; for the glory of God enlightened it, and the Lamb *is* its lamp. 24 And **the nations** of the ones who are being saved will walk (by) its light, and the kings of the earth are bringing their glory and honour (unto) it to Him. 25 And **its gates** shall in no wise shut by day; for there will be no night. 26 And **they will bring** the glory and the honour of the nations (unto) it. 27 And there shall **in no wise** enter (into) it: anything *which* is defiling, and abomination and a lie *which* is practising *will not occur*; if the ones who have not been written (in) the book of life of the Lamb *will not enter*.

Came is the word of emphasis in this sentence. This verb is past tense meaning one of the seven angels showed himself and spoke with John. TR adds: “(to) me.”

Was having is present tense participle translated with the use of substantive modifying “one.” This angel was continuously possessing his bowl.

Were being full is present tense participle translated with the use of substantive modifying “bowls.” These bowls were continuously full with the last seven plagues.

Come hither is a non stated imperative. This verb is used by Jesus to follow him, Mt 19:21: “Jesus was saying to him, if thou are desiring to be being perfect, keep going sell thy property and give to *the* poor, and thou will have treasure (in) heaven; and come keep following Me.” 10:21: “But a brother **will deliver** a brother **up** (to) death, and a father child: and children will rise up (against) parents, and will put them to death;” by Jesus again for the resurrection of Lazarus, Joh 11:43: “And after He has said **these things**, He cried with a loud voice, Lazarus, come forth;” and by this same angel as here to show John the great harlot, Re 17:1: “And one (of) the seven messengers who were having the seven bowls **came**, and spoke (with) me, saying, come here, I will show to thee the sentence of the great harlot, that one who is sitting (upon) the many waters.”

I will show is future tense meaning this angel will manifest to John the bride (regarding NT saints) the wife (regarding OT saints) of the Lamb, Re 19:7: “**Let us keep rejoicing** and let us keep exulting; and let us give to Him glory; for the marriage of the Lamb came, and His wife made herself ready.” Christ is being united with her saints. The wedding already took place in Re 19:9: “And he is saying to me, write, the ones who have been called (to) the supper of the marriage of the lamb *are* blessed. And he is saying to me these words of God are true.” Lu 12:36: “and ye like men *who* are waiting for the Lord, whenever he will return (from) the wedding feasts, in order that *after* he has come and has knocked, they may immediately open to Him.” Joh 2:1-2: “And on the third day a marriage became (in) Cana of Galilee; and the mother of Jesus was there. And Jesus also **was invited** and His disciples (to) the

marriage.” The Bridegroom prepares the wedding chamber for his bride. Even in our culture, after engagement, the bridegroom would build a house for his bride and after the wedding, the wedding feast would take place.

Revelation 21:10

Carried away is the word of emphasis in this sentence. This verb is past tense meaning the angel carried John away from his vision of a great sound out of heaven, Re 21:3: “And I heard a great sound (out of) the heaven, saying, behold, the tabernacle of God is (with) men, and He will tabernacle (with) them, and they themselves will be His peoples, and He Himself God will be (with) them;” to a great and high mountain. This was where Jerusalem was during the Millennium, Mic 4:1: “But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.” Now John will see the wife of Jehovah in this city. This wife of Jehovah lived in Jerusalem in a great and high mountain during the Millennium as she lived and reign with Christ for 1000 years, Re 20:4: “And I saw thrones; and they sat (upon) them, and judgment was given to them; and I saw the souls of the ones who had been beheaded (on account of) the testimony of Jesus, and (on account of) the word of God, and these ones did not homage to the beast, nor his image, and received not the mark (upon) their forehead, and (upon) their hand and they lived and reigned (with) Christ the thousand years.” All this is done in spirit which shows this is the continuous element of his vision, Re 1:10: “I became (in) *the* Spirit (on) the LORD’s Day; and I heard a loud voice (behind) me as of a trumpet,” 17:3: “And he carried me away (to) a wilderness (in) *the* spirit; and I saw a woman *who* was sitting (upon) a scarlet beast, *who* was being full of names of railing, *who* was having seven heads and ten horns.”

Showed is past tense meaning this angel exposed to John’s eyes in spirit the great city which is holy Jerusalem. This verb is the same as to show the bride the wife of the Lamb, Re 21:9.

Was descending is present tense participle translated with the use of substantive modifying “city.” Now Jerusalem is descending to the new earth from out of heaven, Re 21:2: “And I saw the Holy city, New Jerusalem, *which* was coming down (from) God (out of) the heaven, *which* had been prepared as a bride *who* had been adorned for her husband.” At that verse it displayed “new.”

Revelation 21:11

Was having is present tense participle translated with the use of substantive modifying “city” in the previous verse. This city is continuously possessing the glory of God. TR adds: “and.”

Radiance means the city’s brightness. This shines like a most precious stone just like God as to a jasper stone, Re 4:3: “*was* like in appearance to a jasper and a sardius stone; and a rainbow *was* around the throne like in appearance to an emerald.”

Is being crystal like is present tense participle translated with the use of substantive modifying “stone.” This city is shining like crystal.

Revelation 21:12

Was having is present tense participle translated with the use of substantive modifying “city.” Re 21:10. This city is continuously possessing also a great and high wall.

Was having is present tense participle translated with the use of substantive modifying “city.” Re 21:10. This city is continuously possessing twelve gates. And at each gate an angel which shows that angels will have a purpose during eternity.

Have been inscribed is perfect tense in passive voice participle translated with the use of substantive modifying “names.” At each gate, God has inscribed the name of each tribe of Israel. The names are found in the prophecy of Ezekiel, Eze 48:31-35: “And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. *It was* round about eighteen thousand *measures*; and the name of the city from *that day shall be*, The LORD is there.”

Revelation 21:13

(On) the east are the words of emphasis. There were three gates on each of the four sides of the city. TR does not have: “and” three times in this verse.

Revelation 21:14

The wall is the word of emphasis in this sentence. This is the wall around the New Jerusalem.

Having is present tense participle translated with the use of periphrastic by adding the verb “*to be*.” It could also be translated with the use of substantive as this participle is the same as wall: nominative singular neuter. This wall of New Jerusalem is continuously possessing twelve foundations which are named the twelve apostles of Christ. As the twelve gates are named with the names of the twelve sons of Israel, these twelve foundations are named with the names of the twelve apostles. Paul will be one of the twelve apostles, Ro 1:1: “**Paul** a bondman of Jesus Christ, a called a sent one, *who* has been separated (to) *the* glad tidings of God;” not Matthias, Ac 1:26: “**And they gave their lots, and the lot fell** (on) Matthias, and he was numbered (with) the eleven sent ones.” Jesus is the chief cornerstone, 1Pe 2:6: “For **it is being contained** (in) scripture, behold, I place (in) Sion a corner stone, chosen, precious; and the one who is believing (on) Him shall in no wise be put to shame.” Eph 2:20: “built up (on) the foundation of the sent ones and prophets, *although* Jesus Christ Himself is *the* cornerstone.”

Revelation 21:15

That one is the word of emphasis in this sentence. This article is previous reference to the angel in Re 21:9: “And one of the seven messengers which was having the seven bowls which were being full of the seven last plagues **came, and spoke** (with) me, saying, keep coming hither, I will show to thee the bride the wife of the Lamb.”

Was speaking is present tense participle translated with the use of substantive modifying “that one.” This angel who was speaking with John was possessing a measuring golden reed. This staff of gold was a measuring stick. TR does not have “measuring.”

May measure is past tense subjunctive meaning the purpose of this staff is to measure out the city, its gates and its walls.

Revelation 21:16

The four square city are the words of emphasis in this sentence, Eze 48:20: “All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.”

Is being laid is present tense meaning the square city is laid out in this manner.

Measured is the word of emphasis in this sentence. This verb is past tense meaning this angel measured New Jerusalem with the staff. The sum total for each side was 1500 miles.

Revelation 21:17

He measured is the word of emphasis in this sentence. This verb is past tense meaning the angel measured now the wall of this city. The wall measured 144 cubits which is the multiple of 12 ($12 \times 12 = 144$), which is about 216 feet. The height of these walls are of more for beauty than protection.

Revelation 21:18

Was is imperfect tense of the verb “to be.” We know the dimensions of the city as 1500 miles and 216 feet in height for its walls. Now we see the materials. The walls are composed of Jasper which is the hardest substance and most beautiful gem. These references to being “crystal clear” have led some to think that a diamond is referenced here, but it is not the same word as used in Ex 28:11 39:11; when describing the diamond in the High Priest’s breastplate. You may know that diamond, with a hardness of 10, is the hardest material in the gem world. However, there’s an old saying among gemologists: If you hit a diamond with a hammer, it’ll shatter into a dozen pieces. If you hit a piece of quartz with a hammer, it’ll split in two. If you hit a piece of jade with a hammer, it’ll ring like a bell! The city consists of pure gold like glass. The streets of the city were also pure gold, but as transparent glass, Re 21:21.

Revelation 21:19

Adorned is perfect tense in passive voice participle translated with the use of periphrastic with the verb “to be” supplied. This participle could also be translated as substantive as “foundations” is also: nominative plural masculine. These foundations have been garnished with every precious stone:

(1) jasper,



(2) sapphire,



(3) chalcedony,



(4) emerald.



Revelation 21:20

(5) sardonyx,



(6) sardius,



(7) chrysolite,



(8) beryl,



(9) topaz,



(10) chrysophrasus,



(11) jacinth,



(12) amethyst,



Revelation 21:21

Each gate was of one pearl.



Revelation 21:22

Temple is the word of emphasis in this sentence. This is “*naos*,” the inner sanctuary.

I saw is past tense meaning what John saw in his prophetic visions. There is no holy of holies in this city. Lord God the Almighty and Jesus Christ is its inner sanctuary. There is an article with God and with Lamb making them distinct. So both persons of the Godhead will be our sanctuary.

Revelation 21:23

The city is the word of emphasis in this sentence.

Is not having is present tense meaning the New Jerusalem is not continuously possessing the necessity of the sun, nor the moon, Isa 60:19-20: “The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.” What about outside this city? McGee says: “It may be that the sun and moon will even be dependent upon the celestial city for power to transmit light, since the One who is the source of light and life will dwell within the city.” But looking at the next verse, its light will shine upon all nations, Re 21:24.

Might be shining is present tense subjunctive meaning the purpose of these two elements to be shedding their light is no longer required because Jesus is our eternal lampstand, Heb 9:2: “For **a tabernacle** was prepared the first, (in) which *were* both the lampstand and the table and the presentation of the loaves, which is being called holy.” We do not need for a season to rejoice in his light, but we have it for eternity Joh 5:35: “**This one** was the lamp which is burning and is shining, and ye yourselves wished to rejoice (for) an hour (in) his light.” Barnes: “The glory of God supplied the place of the sun and the moon.”

Revelation 21:24

The nations is the word of emphasis in this sentence. This shows that there will be various multitude of groupings. The divisions are not explained.

Are being saved is present tense participle translated with the use of substantive modifying the article “the ones.” There may be different localities and groupings where people will live, but one thing is for sure, all will be saved.

Will walk is future tense meaning the inhabitants of the world during eternity will regulate their life from this light,

Are bringing is present tense meaning there will be rulers on the new earth who are announcing the glory and honour of this light unto God, Isa 60:3: “And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” TR does not have: “to him.”

Revelation 21:25

Its gates are the words of emphasis in this sentence.

Shall in no wise shut is past tense in passive voice subjunctive meaning this is prohibitive to ever close these gates. There is no need for security but the gates for entrance into the New Jerusalem. It will be free-flowing as there is no enemy outside the gates. There is no danger and no need for protection.

Will be is future tense meaning there will continuous day, as night no longer exists, Zec 14:7: “But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light.”

Revelation 21:26

They will bring is the word of emphasis in this sentence. This verb is future tense meaning before the nations are bringing the glory and honour of this light to God, Re 21:24; now these gates will bring the glory and honour of the nations to this city. This is an expansion of that verse, Isa 60:5: “Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.” This is fellowship: the nations offers their best to God, and God within this city will be the best, God himself.

Revelation 21:27

In no wise is the word of emphasis in this sentence.

Shall enter is past tense subjunctive meaning this hortatory of impossibility of the unsaved in this eternal state.

Is defiling is present tense participle translated with the use of substantive modifying “anything.” There will be no unclean thing that will profane the blood of the covenant, Heb 10:29: “are ye thinking of much worse punishment the one who trampled upon the Son of God and esteemed common the blood of the covenant (in) where He was sanctified, and insulted the Spirit of grace will be counted worthy?” 12:14: “Pursue peace (with) all, and sanctification, (apart from) which no one will see the LORD.”

Is practising is present tense participle translated with the use of substantive modifying “abomination” or “lie.” As the verb is singular, each will not be practising in eternity, whether it is idolatry or lying, 1Co 6:9: “Or know ye not that unjust ones will not inherit *the* kingdom of God? Yes! **Stop being misled**; neither fornicators, nor idolaters, nor adulterers, nor abusers of themselves as women, nor abusers of themselves with men,” Ga 5:21: “envyings, murders, drunkennesses, revels, and things like these as to which I am telling you beforehand, even as also I said before, the ones who are doing such things will not inherit kingdom of God.” Eph 5:5: “For ye are knowing **this** that any fornicator, or unclean person, or covetous, who is an idolater, is not having inheritance (in) the kingdom of Christ and of God.”

Have not been written is perfect tense in passive voice participle translated with the use of substantive modifying the article “the ones.” The condition is whether God wrote these ones names in the book of life of the Lamb, Re 20:15: “And **if** anyone was not found written (in) the book of life, he was thrown (into) the lake of fire.” The ones who are defiling and practising idolatry were thrown into the lake of fire, Re 20:14: “and the death and the Hades were cast (into) the lake of fire. **This** is the second death the lake of fire.”

Revelation 22:1

After the passing of the old heaven and earth, we see the New Jerusalem and the tabernacle of God. After this, we are revealed the conditions of our eternity. We now see the Bride of the Lamb. Finally, the benefits of eternal home.

XIII. New heaven and new earth, Re 21-22:5

F. Benefits of heaven, Re 22:1-5

1 **And he showed** to me a pure river of water of life, as bright crystal, *which* was going forth (out of) the throne of God and of the Lamb. 2 **(In) the midst** of its street and of the river, on this side and on that side, *there was* a tree of life *which* is producing twelve fruits, each one month *which* is yielding its fruit; and the leaves of the tree (for) healing of the nations. 3 And there will no longer **any** curse; and the throne of God and of the Lamb will be (in) it; and His bondmen will serve Him, 4 and they will see His face; and His name *will be* (on) their foreheads. 5 And there will be no **night**, and they are having no need of a lamp and of a light of *the* sun, because *the* LORD God is enlightening them, and they will reign (to) the ages of the ages.

He showed is the word of emphasis in this sentence. This verb is past tense meaning the angel from Re 21:9 exhibited to John a pure river. This verb is also found in Re 1:1 4:1 17:1 21:9,10. In the previous chapter, we looked at the exterior of the city: walls and its gates. Now we will look at the interior of the city. This angel displayed unto John a clean river which is fit for drinking. The river contains water to sustain life. The water is so purified that it looks like crystal which shines.

Was going forth is present tense participle translated with the use of substantive modifying “river.” This river is flowing from the throne of God and of the Lamb. There is an article with God and Lamb meaning they are distinct showing the trinity is existent during eternity just like at creation, Ge 1:26: “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” Christ is sharing the Father’s throne, Heb 1:3: “Who being *the* effulgence of *His* glory and *the* exact expression of His substance, and upholding all things by the word of His power, *after* He made (by) Himself *the* purification of our sins, sat down (on) *the* right hand of the greatness (on) high.” It is in figurative sense in Zechariah to represent blessing of producing vigorous life which will flow out of Jerusalem. It cannot be taken literally as it speaks of the sea and during this time, there is no sea, Zec 14:8: “And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.” Joe 3:18: “And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.” Eze 47:1: “Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.” Notice this water does not proceed from the temple but the throne as there is no temple because God is present, Re 21:22: “**And I saw no temple** (in) it; for the LORD God the Almighty, and the Lamb is its temple.”

Revelation 22:2

(In) the midst are the words of emphasis in this sentence. There is a tree of life in the middle of its main street and river on the side. There is only one street mentioned here and in Re 21:21: “and the twelve gates; *were* twelve pearls; each respectively one of the gates was (of) one pearl; and the street of the city was pure gold, as transparent glass *is*. This street of gold gives access to the throne, water and to this tree of life. In the Garden of Eden, God provided fruit for food, Ge 1:29: “And God said, Behold, I have given

you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.” 2:9: “And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.” There will no tree of knowledge of good and evil, but there will be again the tree of life as this tree provided eternal living with its fruit. When man was removed from the Garden of Eden, God forbid man to access this tree of life, Ge 3:24: “So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.” Some say we should not take this literally but figuratively, but there is no words here to explain it that way with such words: “as, like, in spirit, in like manner.” We are back to the condition of the Garden of Eden but better. Ezekiel has the third and fourth temple in his prophecies. In the second coming of the Messiah, the third temple is destroyed, Eze 38:18-22: “And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face. For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man’s sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.” The fourth temple is prophesied for the Millennium as it is **much too large to fit on the present Temple Mount site**. This temple has several trees, Eze 47:12: “And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.” The multiple trees are replaced by one tree as “the tree of life.”

Is producing is present tense participle translated with the use of substantive modifying “tree.” This tree of life is continuously giving fruits, one different for each month. So we will be eating, drinking and keeping time during eternity. Since there will be no more sun (as there will be no night), God will enlighten us, and the only way to know of the aeons to aeons is the monthly cycle of variation of fruits. The tree of life provides sustenance for food and leaves for healing. The people from all nations will have access to this tree of life.

Revelation 22:3

Any is the word of emphasis in the sentence. As this is not referring to individuals, but to the curse itself, this is inclusive. This word curse is only found here in the NT. The compound noun consists of “according to” and “to curse.” The ground was cursed because of the fall, Ge 3:17: “And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life.” Now there is not anything accursed in the New Jerusalem as was in the first Paradise.

Will serve is future tense meaning God’s servants will not be idle but the bondmen will be ministering God in worship, Joh 12:26: “**If** anyone should be serving Me, let him keep following Me; and where I Myself am My servant will be there also; and if anyone should be serving Me, the Father will honor him.”

Revelation 22:4

Will see is future tense meaning mankind will see God’s face. Because the righteous are in their eternal state, we are finally seeing God, Mt 5:8: “The pure *ones* in heart **are blessed**; for they themselves will see God.” We saw the glory of God in the face of Jesus, 2Co 4:6: “Because *it is* **God**, Who spoke (out of)

darkness *that* light gave light, Who gave light (in) our hearts, (for) *the* radiancy of the knowledge of the glory of God (in) *the* face of Jesus Christ.” As looking through glass, 1Co 13:12: “for we are seeing now (through) a glass (in) obscurely, but then face (to) face; I now am knowing (in) part, but then I will know according as also I was known.” Now we see God face to face because we are transformed to his glory, 2Co 3:18: “But **we** ourselves are all being transformed with uncovered face beholding as in a mirror the glory of *the* LORD, the same image (from) glory (to) glory, even as (from) *the* LORD *the* Spirit.” 1Jo 3:2: “**Beloved** now we are children of God, and it was not yet manifested what we will be; but we know that if He should be manifested, we will be like Him, for we will see Him as He is.” We are designated as God’s with his name on our foreheads just like the 144,000, Re 7:3: “saying, do not injure the earth, nor the sea, nor the trees, (until) which we should be sealing the bondmen of our God (on) their foreheads.”

Revelation 22:5

Night is the word of emphasis in this sentence. Just as there will be no sea, Re 21:1: “And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no longer;” now there will be no night.

Are not having is present tense meaning they are not having the necessity of the source of light because they are continuously possessing God.

Is enlightening is present tense meaning God is continuously shining for his people, Re 21:23: “And **the city** is not having need of the sun, nor of the moon, in order that they might be shining (in) it; for the glory of God enlightened it, and the Lamb *is* its lamp.”

They will reign is future tense meaning his bondmen are not slaves but ruling with Christ. Adam was given dominion over the earth, so shall we govern for eternity, not only during the Millennium, Re 20:4: “And I saw thrones; and they sat (upon) them, and judgment was given to them; and I saw the souls of the ones who had been beheaded (on account of) the testimony of Jesus, and (on account of) the word of God, and these ones did not homage to the beast, nor his image, and received not the mark (upon) their forehead, and (upon) their hand and they lived and reigned (with) Christ the thousand years.”

Revelation 22:6

John opened with an introduction explaining the construction of this book that he was to write concerning the things which was (Chapter 1); the things which are (Chapter 2 & 3); and the things after these things (Chapter 4-22). In chapter one John saw the description of Christ in his glory. In chapter 2 & 3, John penned seven letters to the seven messengers of the seven assemblies in Asia Minor which was the present state of these churches. At the beginning of chapter 4, John opened with “**after these things**” which are the future events. In this chapter, John saw the 24 elders in heaven. The next chapter, John continued his vision in heaven with the description of the book and its seven seals. Next, John saw the opening of the first six seals. John now leaves for a moment as an interlude of the opening of the seventh seal. In this interlude, John saw the preparation of the 144,000 Jewish servants who were sealed on their foreheads so they would not be harmed the remainder of this Great Tribulation. He also saw a great multitude of tribulations saints clothed in white. After these preparations were finished, the seventh seal is opened. In this seventh seal, there are seven messengers with trumpets. The first six messengers blow their trumpets and great wrath is pour out upon the earth like those plagues over Egypt. Now the seventh messenger is revealed as a strong messenger who is dressed with royalty to announce the second coming of our Lord. As between the sixth and seventh seal, there was an interlude, between the sixth and seventh trumpet, God uses another interlude to introduce us to the beginning of Jacob’s trouble. The seventh seal includes the seven trumpets and the seventh trumpet includes this interlude and the seven vials poured upon the earth. This means the seventh seal consists of all these trumpets and vials. The seventh trumpet is sounded and great hail will fall upon the earth. After this, Satan is thrown out of heaven and persecutes Israel which is Jacob’s trouble. God continues his seventh trumpet judgment by sending seven more messengers with bowls of wrath. Finally, we come to the great harlot and her fall. After this, there is the

marriage of the Lamb. This will close the Great tribulation with the Second Coming of the Lord with the final battle of Armageddon and the binding of Satan for 1,000 years. This brings us to the next dispensation which is the Millennium. After the 1,000 years of peace with Christ ruling with his saints, Satan is loosed for one more time and after his defeat, he is thrown this time into the lake of fire. The Great White Throne Judgment comes afterwards to show those who are not found in the Lamb's book of life was also thrown into the lake of fire, which is the second death. We looked at the description of the new heaven and new earth. Finally, we are coming to the conclusion of this book.

XIV. Conclusion, Re 22:6-21

A. Faithful words, Re 22:6

6 **And he said** to me, these words *are* faithful and true; and *the* LORD God of the spiritual prophets sent His messengers to His bondmen which it is necessary to come to pass (in) shortly.

He said is the word of emphasis in this sentence. The angel spoke again to John, Re 21:9: "And one of the seven messengers which was having the seven bowls which were being full of the seven last plagues **came**, and spoke (with) me, saying, keep coming hither, I will show to thee the bride the wife of the Lamb."

Faithful and true means this testimony will never fall short of the truth as Jesus, Re 3:14: "And write to the messenger of the assembly (in) Laodicea, the Amen is saying these things, the faithful and true witness, the beginning of the creation of God;" 19:11: "And I saw the heaven which had been opened, and behold, *there is* a white horse, and *there is* the One Who is sitting (upon) it, *Who* is being called faithful and true and He is judging and is making war (in) righteousness." 21:5: "And the One Who is sitting (on) the throne **said**, behold, I am making all things new and He is saying to me, write, these words are true and faithful." The revelations of this entire book are trustworthy.

Sent is past tense meaning God appointed his angels to God's servants. This concludes this book the same way the book it started with words to show to his bondmen what things it is necessary to become in shortly, Re 1:1: "*This is the **revelation*** of Jesus Christ, which God gave to him, to show to His bondmen what things it is necessary to become (in) shortly, and He signified *and sent it* (by) His messenger to His bondman John."

Revelation 22:7

After faithful words, John repeats the purpose of this book.

XIV. Conclusion, Re 22:6-21

B. Repeat of the purpose of the book, Re 22:7

7 **Behold**, I am coming quickly. The one who is keeping the words of the prophecy of this book **is blessed**.

Behold is the word of emphasis in this sentence.

I am coming quickly is present tense and used before by Jesus, Re 2:5, 16 3:11 16:15.

Blessed is the word of emphasis in this sentence. The one who is keeping the words of the prophecy of this book is well looked upon by God, Re 1:3: "The one who is reading **is blessed**, and the ones who are hearing the words of the prophecy, and are keeping the things which have been written (in) it *are also blessed*; for the time *is near*." If these words were figurative, how can we continuously observe them? We

need to know that our Lord is coming and we must be ready for the return of our Bridegroom. The Bride must make herself ready!

Revelation 22:8

After faithful words, John repeats the purpose of this book and his proof for authorship.

XIV. Conclusion, Re 22:6-21

C. Repeat of authorship, Re 22:8

8 And I myself am John who was seeing and hearing these things.

I myself is the word of emphasis of this sentence. This means John is keeping these words. This also confirms that John wrote the words of this prophecy in this book.

Was seeing and hearing are both present tense participle translated with the use of substantive modifying the article “who.” John saw and heard throughout his visions.

Revelation 22:9

After faithful words, John repeats the purpose of this book and his proof for authorship. We now come to an angel’s final message.

XIV. Conclusion, Re 22:6-21

D. Angel’s final message, Re 22:9-11

9 And he is saying to me, stop seeing *to worshipping me*: I am thy fellow bondman, and of thy brethren the prophets, and of the ones who are keeping the words of this book: do homage to God. 10 And he is saying to me, seal not the words of the prophecy of this book; because the time is near. 11 Let **the one** who was unrighteous be unrighteous still; and let the one who was filthy be filthy still; and let the righteous do righteousness still; and let the holy one be sanctified still.

He is saying is the word of emphasis in this sentence. The angel is speaking directly to John.

Stop seeing is present tense imperative meaning John was worshipping this angel because of the great joy he received from these visions.

I am is present tense of the verb “to be.” This angel told John that he is a colleague along with John in the service of Christ. The angel is not only a co-worker with John, but also the prophets and the ones who are keeping the words of this book. The angel is working with us to make sure that we have what is necessary for the prophecy of the last days.

Do homage is past tense imperative meaning make only obedience to God. John was worshipping God at the feet of the angel, so this shows that his intention is reflecting his actions. The angel rebuked John previously in Re 19:10: “And I fell (before) his feet to do homage to him and he is saying to me, stop doing *it*. I am thy **fellow bondman** and of thy brethren who is having the testimony of Jesus. Do homage **to God**. For **the testimony** of Jesus is the spirit of prophecy,” and he did not learn from this. This is the second time that John mistook the angel as our Lord Jesus Christ. We need to be careful also to what we say, as many will say: “Oh my God!” John was careless and he walked close to the Lord. This should give us an opportunity to examine our walk with God.

Revelation 22:10

He is saying is the word of emphasis in this sentence. This verb is present tense meaning the angel is continuously speaking with John.

Seal not is past tense subjunctive meaning this prohibition of securing this book because the end is near. John cannot make this book a secret. He needs to share it with all the brethren, Re 1:3: “The one who is reading **is blessed**, and the ones who are hearing the words of the prophecy, and are keeping the things which have been written (in) it *are also blessed*; for the time *is near*.” 1Pe 4:7: “But the end **of all things** has drawn near: therefore be sober-minded and be watchful (unto) prayers.”

Revelation 22:11

The one is the word of emphasis in this sentence. This article is the subject of the verb “be unrighteous.”

Was unrighteous is present tense participle translated with the use of substantive modifying the article “the one.” This one is acting unjustly or wickedly.

Let be unrighteous is past tense imperative meaning the ones who will read this book, let this book become a blessing unless that one wants to remain in their unrighteousness. The angel repeats this with a stronger meaning — immoral filthiness.

Let do is past tense imperative meaning the righteous will find this book a blessing. TR does not have this verb.

Let be sanctified is past tense imperative meaning the same. What is frightening with this, the wicked get hardened by their continuance in their sin as their condition may get worse?

Revelation 22:12

After faithful words, John repeats the purpose of this book and his proof for authorship. We now come to an angel’s and Jesus’ final message.

XIV. Conclusion, Re 22:6-21

E. Jesus’s final message, Re 22:12-19

12 **Behold**, I am coming quickly, and My reward *is* (with) Me, to render to each as his work will be. 13 **I** Myself *am* the Alpha and the Omega, beginning and end, the first and the last. 14 The ones who are doing His commandments *are blessed* in order that their authority will be (to) the tree of life, and they should go in (to) the city by the gates; 15 the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and everyone who is loving and doing a lie *are* without. 16 **I** Myself Jesus sent My messenger to testify these things to you (in) the assemblies. **I** Myself am the Root and the Offspring of David, the bright morning Star. 17 And **the spirit** and the bride are saying, come. And let **the one** who was hearing say, come. And let **the one** who was thirsting come; and let the one who is willing, keep taking the water of life gratuitously. 18 For **I am testifying** to everyone *who* is hearing the words of the prophecy of this book, if anyone should add (upon) them, may God add (unto) him the plagues which have been written (in) this book. 19 And **if** anyone should take away (from) the words of the book of this prophecy, may God take away his part (from) *the* book of life, and (out of) the holy city, and the ones who have been written (in) this book.

Behold is the word of emphasis in this sentence. TR adds: “and.”

I am coming quickly is the repeat of Re 2:5,16 3:11 to the messengers of the Ephesus, Pergamos, and Philadelphia. Now Jesus is speaking as a Rewarder, Heb 11:6: “But **(apart from) faith** it is impossible to well please *Him*; for it is necessary for the one who is approaching to God to believe, that He is, and He is becoming a Rewarder for the ones who are seeking Him out.” Isa 40:10: “Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him.” 62:11: “Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him.”

To render is past tense infinitive with the use of purpose, 2Co 5:10: “For it is necessary for us **all** to be manifested (before) the judgment seat of Christ, in order that each may receive for himself the things (in) the body, (according to) what he did, whether good or evil.”

Revelation 22:13

I Myself is the word of emphasis in this sentence. This is the repeat of what Jesus said at the beginning, Re 1:8: “**I** Myself am the Alpha and the Omega *the* LORD God Who is and that One was and Who is coming, the Almighty is saying.” And what Jesus said in the previous chapter, Re 21:6: “And He said to me, it has come to pass I Myself am the Alpha and the Omega, the beginning and the end. **I** Myself will give to the one who is thirsting gratuitously (out of) the fountain of the water of the life.”

Revelation 22:14

Blessed is the word of emphasis in this sentence. This refers to Re 1:3 as explained earlier in Re 22:11.

Are doing his commandments is present tense participle translated with the use of substantive modifying the article “the ones.” Isa 56:1,2: “Thus saith the LORD, Keep ye judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed. Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.” MSS has: “are washing their robes.” This would refer to Re 7:14, but with the previous verses of not sealing this book and the blessing of reading this book, it seems improbable of this change. Also the ones who are washing their robes are tribulation saints, and the readers of John’s time and of our time will not go through this tribulation period.

Will be is future tense and with “*ina*” making it a purpose clause. It will be their right to this tree of life.

Should go in is past tense subjunctive meaning the ones also will go into the city by the gates. The purpose of being saved is to enjoy the benefits of eternity with God.

Revelation 22:15

The dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and liars *are* without. Notice the articles with each group making them distinct. TR adds before this list: “but.” All these groups are outside our eternal home as they are in the lake of fire, Re 20:14-15. Dogs are labelled by Paul as Judaizers, Php 3:2: “Keep looking out for the dogs, keep looking out for the evil workers, keep looking out for the concision.” The rest of the list are found as one group, Re 21:8: “but to the fearful and unbelieving, and sinners and abominable ones, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *is* (in) the lake which is burning with fire and brimstone; which is *the* second death.”

Revelation 22:16

I Myself is the word of emphasis in this sentence. This is the same address as found in Re 22:13. Now Jesus identifies himself.

Sent is past tense meaning Jesus sent an angel to John, Re 1:1: “*This is the **revelation** of Jesus Christ, which God gave to him, to show to His bondmen what things it is necessary to become (in) shortly, and He signified *and sent it (by) His messenger to His bondman John.*”*

To testify is past tense infinitive with the use of purpose. This angel witnessed to John for the churches, not only the seven churches, Re 1:4: “**John** *is writing* to the seven assemblies which *are (in) Asia: may grace and peace be to you (from) God Who is and that One was and Who is coming; and (from) the seven Spirits which are (before) His throne.*”

I Myself is the word of emphasis in this sentence. This again as in the previous sentence is referring to Jesus. Now Jesus identified himself as the Root and the Offspring of David, the bright morning Star. The Root of David is referred to in Re 5:5: “**And one** (of) the elders *is saying* to me, stop weeping; behold, the Lion which *was (of) the tribe of Juda, the Root of David overcame, to open that book, and its seven seals.*” Jesus adds here the Offspring, Ro 1:3. The morning star is referred to in Re 2:28: “and I will give to him the morning star.” Jesus is the true light, Joh 1:9: “The true Light **was** the thing which is lighting every man *who is coming (into) the world.*”

Revelation 22:17

The Spirit is the word of emphasis in this sentence. As we saw the Father and the Son in Re 21:22: “**And I saw no temple** (in) it; for the LORD God the Almighty, and the Lamb is its temple;” now we behold the Holy Spirit joining Jesus, the bride in calling out all.

Come is past tense imperative. This is to all those who have not repented, there is a call to come. This exhortation to call upon the name of the Lord has been present since the fall, Ge 4:26: “And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.” Ps 116:13: “I will take the cup of salvation, and call upon the name of the LORD.” Zep 3:9: “For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.” Ro 10:13: “For **everyone** whoever should call on the name of *the* LORD, will be saved.” Jesus pleaded three times in this verse for the unsaved to come. After the first plea, the second one comes of this one who is hearing, and the last plea comes of the one who is eagerly thirsting. Desperation is also welcomed. Finally, the one is willing to repent.

Keep taking is present tense imperative meaning the one who repented, this one is exhorted to continue coming to Jesus and keep drinking, Joh 7:37: “**And (in) the last great day** of the feast **Jesus stood, and cried** saying, if anyone should be thirsting, let him keep coming (to) Me and keep drinking.” Notice this is done gratuitously. This is a gift, Ro 3:24: “*although* they are being justified gratuitously by His grace, *it is* (through) the redemption which is Jesus (in) Christ,” 6:23: “For **the wages** of sin is death; but the free gift of God *is* eternal life (in) Christ Jesus our LORD.”

Revelation 22:18

I Myself am testifying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is bearing witness to everyone the words of the prophecy of this book. TR does not have the person pronoun and has the compound verb with present tense in middle voice: “I am jointly testifying for myself.” Everyone is not inclusive because not all will receive these words.

Is hearing is present tense participle translated with the use of substantive modifying “to everyone.”

Should add is past tense subjunctive meaning the condition of someone adding to these prophecies, God will add the plagues to this person. TR has present tense subjunctive: “should be adding.” This is willful perversion of the teachings found in this book.

(Upon) them is referring to the words of this book. TR has: “(to) these things.” Some translations have “to it,” but the personal pronoun in neuter case is plural. Some commentators say this refers to the whole Bible, but in this verse and the next only refers to the words in this book. This is not protecting the Canon.

May God add is past tense optative which is a strong wish for God to add the plagues unto this one. TR & MSS has future tense: “will add.”

Have been written is perfect tense in passive voice participle translated with the use of substantive modifying “plagues.”

Revelation 22:19

If is the word of emphasis in this sentence. This conditional statement is the same as the previous verse of someone adding words of this book, and here if should someone take away words of this book.

Should take is past tense subjunctive with the conditional conjunction “*ean*.” TR has present tense subjunctive: “should be taking.” This verb means if anyone should remove from the words of the book. TR does not have the article with “words.” This article refers to the same book in the previous verse. This is a prophetic book.

May God take away is past tense optative which is a strong wish for God to take away his lot from the book of life and the holy city and the saints. TR & MSS has future tense: “will take away.” The blessed and holy one is having his part in the first resurrection, Re 20:6. But the fearful unbelievers will have their part in the lake of fire, Re 21:8. So if someone professed to be Christians, and supposed to have their name in the book of life, Jesus will say to this one, I never knew you, Mt 7:21-23: “**Not** everyone who is saying to Me, LORD, LORD, will enter (into) the kingdom of the heavens; but the one who is doing the will of My Father Who *is* (in) *the* heavens *will enter*. **Many** will say to Me (in) that day, Lord, Lord, prophesied we not by Thy name and threw out demons by Thy name, and performed many works of power by Thy name? Yes! And then **I will confess** to them, I never knew you: keep departing (from) Me, the ones who are working lawlessness.”

Have been written is perfect tense in passive voice participle translated with the use of substantive modifying the article “the ones.” These ones are apposition to “(from) book of life” and “(out of) the holy city.” These ones are found in this book of life and in the holy city Jerusalem.

Revelation 22:20

After faithful words, John repeats the purpose of this book and his proof for authorship. We now come to an angel’s and Jesus’ final message. The book closes with a final benediction.

XIV. Conclusion, Re 22:6-21

F. Final benediction, Re 22:20-21

20 The one who is testifying these things **is saying**, yes, I am coming quickly. Amen; yes, keep coming, LORD Jesus. 21 **The grace** of our LORD Jesus Christ *be* (with) you all. Amen.

Is saying is the word of emphasis in this sentence. This verb is present tense meaning Jesus is speaking again, Re 22:18: “For I Myself **am testifying** to everyone *who* is hearing the words of the prophecy of this book, if anyone should add (upon) them, may God add (unto) him the plagues which have been written (in) this book.” At the beginning of the book, it is John who is testifying, Re 1:2: “who testified the word of God and the testimony of Jesus Christ, and whatsoever things he saw.” Throughout the book, it was the instrument of the angel who testified, Re 22:16: “**I** Myself Jesus sent My messenger to testify

these things to you (in) the assemblies. **I** Myself am the Root and the Offspring of David, the bright morning Star.”

I am truly coming quickly is present tense which is repeating from Re 1:7: “**Behold**, He is coming (among) the clouds, and every eye will see Him, and whosoever pierced Him; all the tribes will wail (on account of) Him. Yea, amen.”

Keep coming is present tense imperative meaning John’s reply is to believe Christ’s statement and say: so be it!

Revelation 22:21

The grace is the word of emphasis in this sentence. This closing benediction is similar to many epistles, Ro 16:24: “*May the grace* of our LORD Jesus Christ *be* (with) you all. Amen.” 2Co 13:14: “*May the grace* of the LORD Jesus Christ, and the love of God, and the fellowship of the Holy Spirit *be* (with) all you. Amen.” Eph 6:24: “*May grace be* (with) all the ones who are loving our LORD Jesus Christ (in) incorruption. Amen.” 2Th 3:18: “*May the grace* of our LORD Jesus Christ *be* (with) you all. Amen.”